The Christian Century

PUBLISHED WEEKLY

What Are We Defending?
An Editorial

'Together' in Dale Hollow
Introducing a New Series

No Pussyfooting on Gambling!
An Editorial

African Nationalism
By Darrell Randall

APRIL 11, 1951

In This Issue

THE DALE HOLLOW LARGER PARISH

in which three denominations are cooperating in the Cumberland foothills of Tennessee, is the subject of the first of a series of studies to be published by The Christian Century during the year on situations in which the church is finding an answer to specific problems that confront it. The next article in the series will consider a city council of churches which is making a notable record in meeting community problems.

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Coming

Next week a second article from John C. Bennett will further explore the conclusions reached by this Union Theological Seminary professor in his recent tour of parts of southeast Asia. The first, "Has India an Alternative?" appeared in our issue of February 28. The title of the second will be, "Turn Communists to Christianity."

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The Christian Century

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Coming Events

April 9-11. Northern California-Western Nevada Council of Churches Town and Country Conference, Reno, Nev.; Mark Rich, speaker.
April 10-11. Conference of U.S.A. Member Churches of the World Council of Churches, Euclid Avenue Baptist Church, Cleveland.
April 10-13. National Association of Evangelicals Ninth Annual Convention, Chicago.
April 11-13. National Council on the New Approach to the Alcohol Problem, University of Chicago.
April 11-13. Southwestern Regional Church Convocation, San Antonio, Tex.
April 12. Andover Newton Theological School Inauguration of Pres. Herbert Gezork, Newton Centre, Mass.
April 13-15. Intercollegiate Conference on "The Church, the Churches and You," Rochester, N.Y.
April 13-15. Rocky Mountain Y.M.C.A.-Y.W.C.A. Missouri District Conference, Camp Knobnoster, Mo.
April 13-15. North Dakota District Y.M.C.A.-Y.W.C.A. Conference, Fargo.
April 13-16. Central Region Y.W.C.A. Conference, Grand Rapids, Mich.
April 13-16. New England Y.W.C.A. Eastern Regional Conference, Boston.
April 15. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
April 18. General Commission on Chaplains, Washington, D. C.
April 20-21. National Council of Churches Department of the Church and Economic Life, New York.
April 20-22. Student Christian Association Ihduhapi District Conference, Camp St. Croix, Hudson, Wis.
April 22. Chicago Sunday Evening Club; William V. Gardner, speaker.
April 22. Festival Service Commemorating the 400th Anniversary of the Genevan Psalter, St. Bartholomew's Church, New York city.
April 24-26. First Annual Indiana Ecumenical Week, Indianapolis; Bernice Buehler, Roy A. Burkhart, Edwin T. Dahlberg, Kermit Eby, Noel Sargent, Henry Smith Leiper, speakers.
April 25-29. North American Christian Convention, Springfield, Ill.; theme: "The Church Against the World."
April 27-28. American Friends Service Committee New England Region Spring Conference, Charles Street Meeting House, Boston; theme: "The Individual and the State."
April 27-29. Student Christian Association Ikota District Conference, LeMars, Iowa.
April 29. Rural Life Sunday.
April 29-May 5. Ohio Recreation Workshop, Cuyahoga Falls.
May 4. May Fellowship Day (National Council of Churches General Department of United Church Women).
May 4. National Council of Churches Joint Department of Evangelism, New York.
May 4-6. Student Christian Association Iowa District Conference, Boone.
May 8-11. Associated Lutheran Charities of North America, Sioux City, Iowa.
May 11-13. Student Christian Association Michigan District Conference, Camp Tyron.
May 11-13. Rocky Mountain Y.M.-C.A.-Y.W.C.A. Conference, Salt Lake City.
May 14-17. General Association of Regular Baptist Churches, Oakland, Calif.
May 16. National Council of Churches General Board Meeting, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

The President Should Accept McGrath's Resignation!

PRESIDENT TRUMAN should ask for and accept the resignation of Attorney General McGrath. If Mr. McGrath refuses to resign, the President should dismiss him. He is not fit to be the principal law officer of the government of the United States. On March 30, in a speech before the convention of the National Catholic Educational Association at Cleveland, Mr. McGrath declared that the principle of separation of church and state is a distortion of the intent of the First Amendment and that there "must not" be "any fence between" church and state in this country. He also charged those who support the principle of separation of church and state with a "spirit of bad taste and bigotry." And he even went so far as to accuse Canon Anson Phelps Stokes of violating "true American freedom" by the "bias" of his monumental and scholarly history of the church and state issue in the United States. Mr. McGrath is an ambitious politician who has been a senator and chairman of the Democratic committee, and is widely rumored in Washington to have been promised the next vacancy on the Supreme Court. There may be governmental posts which he could fill acceptably. But his post as attorney general of the United States, the President's chief law officer and adviser, is not one of them. Not while he denies that the principle of separation of church and state is embedded in the federal Constitution and explicitly reaffirmed in most state constitutions. Not while he shouts "bigot" at every citizen who supports that principle. For the nation's attorney general to take any such position is intolerable. President Truman should get rid of Mr. McGrath at once!

The Enigma of MacArthur

JOHN GUNTHER recently wrote a book to explain the enigma of General Douglas MacArthur. It didn't. It told a number of interesting things about the general, but Mr. Gunther left him as contradictory and bewildering a character as he found him. If Mr. Gunther wants to try again in a sequel, General MacArthur's recent action inviting the Chinese commander in Korea to arrange a truce with him on the battlefield provides ample new material. Why did he do it? What was he trying to accomplish? MacArthur partisans—of whom there seem to be about as many as there are Republicans in this country—say no explanation is needed. The general, they say, was merely exercising the usual powers of a field commander to try to end a bloody struggle which he himself has said is virtually stalemated. But this is to refuse to look at the incident in its larger aspects. The United States is engaged in a perilously delicate operation in Korea in which the effort to cement most of the U.N. into a mutually dependable and cooperative body is at least as important as checking Communist aggression. Perhaps there is no handicap blocking this more baffling than the suspicion, held by many U.N. members, that MacArthur goes his own sweet way in what he does in the Far East without more than nominal control from Washington. Previous acts have fed this suspicion. When the British government, for example, was trying to gain full public approval for the Korean campaign, MacArthur came out with his statement on Formosa—a subject on which the British public was known to be out of sympathy with the American position. When the Chinese Communist delegation was arriving at a New York airport to discuss the Korea issue in the U.N. itself, MacArthur issued his orders to sweep the whole peninsula up to the Yalu. Now, as the U.N. members who are fighting in Korea are said to be nearing an agreement on terms and through the U.N. committee pushing for a truce on those terms, the general has again seized the spotlight. Is it possible that he is trying to break up the U.N.? We are sure he would deny it and resent the suggestion. But if the other countries which are cooperating with us in Korea come to this conclusion, who can blame them?

The Enigma of Marshall

ALMOST as puzzling was the action of General Marshall on March 27 in announcing that the world crisis is now worse than it was last November. The general's intentionally startling statement came at a news conference in which he deplored what he held to be the relaxation in public and congressional support for the long-term defense program proposed by his department. Such bewilderment as the Marshall warning has produced has been caused largely by three facts: (1) The general's statement came less than a week after he had reported to the President that U.S. armed forces have doubled in the last nine months, two and a half times as fast as they were mobilized in World War II. (2) On the same day the general said things are getting worse, Charles E. Wilson, director of defense mobilization, said that this country is growing so strong so fast that if he were an

enemy he would be scared of our accumulating power. (3) On the day after the general issued his statement, General Sir William Morgan, one of Britain's top generals, landed in New York and in a speech said that Marshall's statement simply wasn't true. Yet the explanation in Marshall's case probably isn't as hard to discover as in MacArthur's. General Marshall, as secretary of defense, is after three things. He wants a reluctant Congress to set the level of our annual military expenditures at somewhere between $50 and $60 billion. He wants it to adopt the policy of maintaining an American standing army in Europe. And he wants it to adopt a permanent policy of making every able-bodied American boy serve some time in uniform. With the situation approaching a stalemate in Korea, and no signs of an impending Communist attack elsewhere, the Pentagon is afraid it may not get these three things. If anyone else had made that statement about the crisis being worse than it was last November, he would have been called a scaremonger. As it was, the secretary of defense was only following usual Pentagon tactics to get what it wants from Congress. But we are sorry to see one of General Marshall's stature and reputation indulging in this sort of thing.

Church-Sponsored Witch Hunts Would Please Communists

PRESS DISPATCHES say that a new Communist-dominated movement has been launched to muster all religious faiths "to strengthen peace activities" according to the familiar Moscow specifications. With public feeling about all Communist-front activities what it now is, left-wing church organizations will naturally feel compelled to prove that they are not being taken in by such maneuvers and that their officers are not Communist stooges. Yet the Communists could ask for no better propaganda than a Red witch hunt within the various church social action bodies. We do not think that such a witch hunt is under way, but two recent developments suggest its danger. The first is the announcement that the executive board of the National Religion and Labor Foundation has ousted Willard Uphaus from the executive secretaryship. The second is the campaign, spark-plugged by *Zion's Herald*, to block re-election of Jack McMichael as executive secretary of the Methodist Federation for Social Action when that body holds its annual convention next month. If such leaders are dropped because of shortcomings in the way they are doing their jobs, that is an administrative matter for the organizations involved. But if the charge is fellow-traveling, then these church organizations should proceed with care. Certainly no man should be fired on such a charge until it has been proved or without giving him his day in court. In the case of Mr. Uphaus, who was accused of fellow-traveling because of his participation in the Communist-sponsored "peace congress" at Warsaw last fall, the announcement of his dismissal, as we get it from Religious News Service, carries no indication that either Mr. Uphaus or any representative of his choice had a chance to present his defense—if he has one—before the board of the N.R.L.F. took its summary action. Jack McMichael has long been a controversial figure. If he has not knowingly followed the Communist party line, he certainly has managed to keep remarkably close to it. We trust, however, that before the M.F.S.A. convention votes to drop him, he will be granted a fair hearing and that no action will be taken except on fully substantiated grounds.

Iranian Fanatics Campaign Against Christians

FADAYAM ISLAM, a violently anti-foreign Muslim organization in Iran, is reported by the Near East Christian Council to be waging a drive against Christian work in that country. This is the same group that has been held responsible for the recent assassination of the Iranian premier and for attempts on the lives of several other government officials who have been friendly toward the West. The Christian council reports that fanatical Muslims have caused disturbances at numerous evangelistic meetings in provincial towns. Leaders of the movement have also brought pressure on the Iranian foreign office to protest officially to the U.S. embassy in Teheran against the "aggressive" evangelism of American missionaries. So far the campaign does not appear to have been very successful in arousing the population against Christian work. However, if it is allowed to continue it will certainly make more difficult the efforts of British, American and Nestorian missionaries in the ancient kingdom. To date, the shah's government has proved incapable of dealing successfully with this group or with other elements among the population who oppose strong ties with the West. To some extent this disaffection results from Communist propaganda activities. But mainly these groups are composed of supranationalist Muslims who see nothing to be gained for their country by close alignment with the West. Here is further testimony to the bankruptcy of the Middle Eastern policy of America, Britain and France. And again the missions movement and indigenous Christians are made to suffer because of the unwise policies of the Western foreign offices.

Muslim Pressures Disturb Indonesian Christians

THE CHRISTIAN COMMUNITY in Indonesia is increasingly disturbed by the growing power of groups advocating the transformation of the new republic into a Muslim state. Constitutionally, Indonesia is a democracy. All religions are guaranteed equal treatment. No preferential status is granted Islam, the faith of the vast majority of the islanders. Recently, however, the ministry of religion has acted as though it were an agency of the Muslim religion. Christians have feared this development from the beginning because the ministry is authorized to appoint religious teachers and to draft compulsory curriculums for all schools, both governmental and private. In addition to dissatisfaction with the exercise of this power by the ministry, Christians have learned that funds which should have been spent on public schools have been allocated to Muslim institutions. Equally serious is the failure of the government to take adequate steps to cope successfully with the Darul Islam, a fanatical movement whose avowed aim is to set up a Muslim state in Indo-

nesia. Fighting units of the movement continually burn villages, kidnap opponents and commit murder in an attempt to terrorize those who oppose their views. They have made the eastern part of Java unsafe for Christians. Yet the government has done little, both because it is hard to get at the criminals and for political reasons. In its present weakened status, the Natsir government will hardly take a strong stand against Muslim reactionaries. But unless it or a successor government checks their growing strength, Indonesia will almost certainly develop as a Muslim state rather than as the democracy its founders envisioned.

Southern Baptists Open Seminaries to Negroes

THE BOARDS of three Southern Baptist theological seminaries have opened the way for the admission of Negro students next fall. On November 28, 1950, the Southwestern Baptist Theological Seminary at Fort Worth, Texas, became the first school in the denomination to take this significant step that will have far-reaching effects. Its board voted to approve the admission of qualified Negroes and "to notify our sister seminaries of such action and invite them to consider such matters." First to accept the invitation was the New Orleans Baptist Theological Seminary. Now it has been followed by the Southern Baptist Theological Seminary at Louisville, Kentucky. The Louisville seminary's resolution read: "Since legal barriers have been removed and because of the urgent need of adequate seminary training in the south for Negro Baptist students who are at present deprived of proper theological education, that beginning with the session 1951-52 carefully selected Negroes be admitted [as] candidates for the B.D., Th. M. or Th. D. [and] to classes, library, and all academic rights and privileges." The walls are tumbling down! That these actions have been taken in a denomination indigenous to the south, whose adherents represent all aspects of southern life and thought, makes them of even greater importance than if the schools belonged to a nationally organized denomination. Now that the Southern Baptists and southern Presbyterians have led the way in opening their seminaries to Negroes, it is to be expected and hoped that other denominations will quickly follow suit.

Bishop Protests Against a 'Cigar-Smoking Lawd'

AS A MEASURE of the change taking place in Negro self-consciousness in this country we ask for a moment of reflection on the protest made by Bishop Decatur Ward Nichols of the African Methodist Episcopal Church against the revival of "The Green Pastures" on Broadway. The presentation of "The Green Pastures" 21 years ago constituted something like a landmark in the history of the American stage. Marc Connelly's parable—for that is what it was—was nationally lauded as not simply a play but a deeply moving spiritual experience. To a nation that was being shocked out of its materialistic self-satisfaction by the onslaught of the Great Depression, "The Green Pastures" said something a thousand preachers could not have said. American Negroes of that period took great pride in it. As Richard B. Harrison went about the country speaking before innumerable civic groups and church gatherings, as well as giving his magnificent interpretation of the role of "de Lawd" who "walked the earth like a natural man," he became a sort of race hero. Today, however, the revival of this play which holds such a warm place in the memories of hosts of American Christians is bitterly resented. In a dignified open letter to Bishop Sherrill and Dr. Cavert of the National Council, and to Cardinal Spellman, Bishop Nichols says: "When the world is faced with a breakdown of the moral principles of living together in peace and harmony, nothing is more important than to uphold the sacredness of a people's religion. A cigar-smoking 'Lawd' carrying on in the best 'Amos and Andy' tradition can only serve to perpetuate stereotypes of Negro people and their religion." We believe that "The Green Pastures" remains a truly religious and moving play. But in the state of acute sensitivity now characteristic of so many Negroes, if this play seems to them a patronization or a distortion of their faith, then we trust that it may be withdrawn.

What President Auriol Didn't Say

FRENCH PRESIDENT AURIOL, currently in Washington, has said that all France's efforts are "directed toward the maintenance and strengthening of the peace." Frenchmen, he said, have the "thews and sinews" and the courage to fight anywhere in and for the free world. But he did not say whether they have the courage and wisdom to face the bankruptcy of France's colonial policy in Asia, Africa and the Pacific islands. He gave no assurance that Tunis, Algeria, Morocco, Madagascar or Indo-China are being brought into the free world. Yet that would certainly be the most important contribution France could make toward strengthening and maintaining the peace. . . . Well, the Civil—er, beg pardon—War Between the States must be over at last. On May 30, which is Memorial Day north of the Mason-Dixon line, the U.S. government will issue a 3-cent stamp in honor of the final reunion of United Confederate Veterans! It will be, as might be expected, printed in gray. We are glad to think that this, too, is the sort of thing that can happen in America. . . . Britain is beginning to respond to Asia's rising tide of nationalism as it registers in Malaya. Up to now only Europeans have held top offices in the government. Now three Malays, one Chinese and one Ceylonese are to be included in the governing council. Such a move is good so far as it goes, but the old shadow of "too little and too late" hangs over it. . . . The U.N. Security Council unanimously (with India, the U.S.S.R. and Yugoslavia abstaining) adopted a resolution calling on India and Pakistan to accept a new U.N. mediator to arrange for a plebiscite to settle the future of Kashmir, and to agree to U.N. arbitration of any issues which can't be settled otherwise. India's government and press have insisted that this latest U.N. attempt to end the threat of another war will be rejected. But now that the U.N. has thus registered its views so emphatically, it remains to be seen whether Prime Minister Nehru will remain adamant for direct action. . . . Since his televised

appearance before the Kefauver committee, demands for the resignation of Ambassador to Mexico William O'Dwyer are appearing in editorials and correspondence sections of newspapers all over the nation. Unless Mr. O'Dwyer can give more convincing reasons for his association with hoodlums than any he has yet advanced, his continuance in office is an affront to the Mexican people as well as a source of embarrassment to most Americans. . . . Persons living in the midwest who desire to send clothing to Korea should now send it to the Church World Service Center, 3146 Lucas Ave., St. Louis 3, Mo. Ten cents per pound should accompany the clothing to care for the expense of processing and shipping.

No Pussyfooting on Gambling!

SOME SECRETARIES of the National Council of Churches were annoyed when the *New York Times* reported the recent denunciation of organized gambling by its General Board alongside a Roman Catholic statement which said there is nothing immoral about gambling in moderation. The newspaper did not state why it placed these two items side by side, but Protestants should welcome having the public compare the two statements. The "vigorous opposition to gambling as an insidious menace . . . to personal character and social morality" which the General Board adopted on March 28 is an authentic judgment of an honest and enlightened conscience. It will be recognized as such by most Americans. In it the representatives of 31 million church people faithfully expressed the historic concern of the evangelical churches for a Christian standard of public morality. In speaking so forthrightly at a time when the nation is appalled by revelations of corruption bred by the alliance of gambling and criminal elements, the General Board rendered an important service to the nation as well as to the churches.

I

In this second meeting of 1951, the central body of the N.C.C. called for more stringent laws against organized gambling and more effective enforcement of the laws we have. It urged church members to elect men of integrity to office, particularly in local government, and vigilantly to work to clean up their own communities. It reaffirmed a statement made in behalf of Protestantism a year ago which declared with prophetic insight: "Gambling has become a commercial enterprise on a national scale. It is also becoming clear that there is a connection between organized gambling and crime. We affirm again our vigorous opposition to gambling as an insidious menace both to personal character and social morality." But since criminal prosecutions alone cannot cure this malady, the board called on government, the press, public education and especially the churches to cultivate stricter standards of moral integrity.

Since "the churches have a special duty" because "the strengthening of moral fiber is one of their pre-eminent tasks," the General Board stressed the Protestant conception of individual responsibility in relation to this gambling evil. It declared: "It is not only gambling syndicates and the public officials who protect them that are involved. All who patronize bookmakers, gambling houses, slot machines and other forms of illegal gambling contribute to the coffers of the syndicates and help to corrupt government. But the so-called 'innocent' forms of gambling—such as legalized race-track wagers, betting on athletic events, lotteries, bingo and the like—contribute to the weakening of the moral fiber of the individual and lower the moral tone of the community. An example is furnished by the recent disclosure of 'fixed' basketball games. Abstinence from misconduct is not enough. Indifference to corruption anywhere in the community is also guilt. Now that so many facts are known, there is no excuse for inaction."

The full text of this statement can be secured from the National Council at 297 Fourth Ave., New York. It deserves to be read from every pulpit, posted in every church, and published in every paper, secular as well as religious, in the country. It contributes substantially to that reaffirmation of the principles on which public morality is built for which Senator J. W. Fulbright has called. Without mentioning the Roman Catholic Church, it rebukes that ecclesiastical body which still attempts to justify a system of corruption from which it draws part of its revenues. And it calls all evangelical Christians to increased devotion to their responsibility for the character of our national life, beginning with themselves and their own communities.

II

Limitations of space forbid even mentioning most of the business done by the General Board at its March 28 meeting. One item of importance concerned the progress that is being made in securing a larger participation by laymen in the activities of the National Council. Pursuant to action taken at Cleveland, a general department of United Church Men has been launched and authorized to begin operations on a budget of $25,000. E. U. Goodman, who has been active in the National Council of Presbyterian (U.S.A.) Men, was elected at this meeting to the post of director of the department of United Church Men of the N.C.C. The General Board adopted as a working arrangement for 1951-52 a program which is based on the policy of making the general departments of United Church Men and United Church Women the primary instruments for securing lay participation in the council.

It will be recalled that an awkward problem arose at Cleveland concerning what to do with the "National Laymen's Committee" which had been formed before that meeting but which was not organically related to its structure. At this latest meeting the General Board adopted as a temporary arrangement a plan which is to be tried out during the next two years. Principal reliance for securing lay participation is to be laid on the two departments above named. Within the department of United Church Men the National Laymen's Committee will appear as a standing committee. Its functions will be: "To assist in inculcating among laymen a fuller realization of their responsibility for work in the church; to make recom-

mendations concerning policies and procedures which will make the most effective use of the experience and ability of lay people in the council and provide a partnership between them and ministers in the work of the council; to assist the council in its business operations and in obtaining needed financial support."

Members of the National Laymen's Committee "are to be nominated by the general department of United Church Men, subject to approval by their authorities of the denominations to which they belong." A similar group of women may be formed within their department. Each of these departments (not the lay committees) may "designate five persons to sit on the General Board as consultants, with all the privileges of the floor except voting." Such consultants "will receive advance copies of all statements which come to the General Board for its consideration and will have full opportunity to share in the discussion of them in the General Board."

While we can understand the misgivings which were expressed during debate on this proposal in the General Board, we believe that the temporary arrangement should work out satisfactorily, assuming of course that members of the lay committee are primarily concerned for the success of the National Council. The laymen's committee is definitely subordinate to the general department of United Church Men. It has no preferred status with reference to the policy-making functions of the General Board. It does not dominate the finance committee of the National Council. Its members are in a position to make an effective contribution to the council if they desire to do so, yet the General Board and the department of United Church Men retain the responsibility for final decisions with which they are entrusted by the churches.

III

Other important actions of the General Board, which had an attendance of over 100 of its 125 members, were: (1) It voted to establish a commission on emergency services to coordinate the work of the churches in their ministry to men and women in uniform and in defense industry. (2) It endorsed the work of the Japan International Christian University, which is appealing for funds during the week of April 29-May 6. (3) The board expanded the Washington office formerly maintained by the Federal Council of Churches, continuing however its policy "of not engaging in activities designed to influence legislation." (4) This policy seems to us unnecessarily timorous, but another action of the board suggests why it was taken. The board replied to representations of the Presbyterian Church in the U.S. that there would be no "centralization of power" in the National Council and no administrative control over its constituents and that dissent by any denomination from a position taken by the General Assembly or the General Board would be recorded on request in any statement dealing with public questions.

Because some Chinese-Americans are encountering hostility on account of the war in Korea, the General Board (5) called on officials and civic groups to guard their security and property rights. (6) It authorized Church World Service, which is now a central department of the N.C.C., to participate in a joint agency called American Relief for Korea, under which a dozen church-related agencies are soon to conduct a campaign for clothing and funds for relief. (7) It also sent greetings to the Southwestern Church Convocation, which is to be held in San Antonio, Texas, April 11-13, and out of which a cooperative regional office of the churches should grow. (8) The board approved the appointment of fourteen new members of the executive staff.

The next meeting of the General Board will be held in May in Chicago. These bimonthly meetings are a new and highly important development in American life. They bring together regularly and frequently the responsible leaders of 29 Protestant and Orthodox denominations. The timely current statement on "Gambling and Public Morals" indicates one way in which these church leaders can effectively express the convictions of the largest body of Christian people in the country on issues which come before the people of the nation. The actions of the General Board on many other developments consistently develop the strength of the ecumenical principle in church life. We anticipate that increasingly these meetings will command the attention of the churches and the nation.

What Are We Defending?

PERÓN'S SEIZURE of *La Prensa* has stirred up a storm of criticism which now is sweeping over every continent. Wherever men have any concern for the preservation of liberty, the act of Argentina's dictator in snuffing out the famous Buenos Aires daily which had refused to knuckle under to him has been denounced. Newspapers of all political shades, in this country, in Britain and France, wherever freedom of the press remains an actuality, have strained their editorial vocabularies in their efforts to express their indignation and to make their readers understand the outrageous nature of this deed committed by President Perón.

I

This spontaneous outburst of condemnation could have been anticipated. If it had not come, the silence would have shown that the press of the world had forfeited all claim to act as a guide to the thinking of the free peoples. For as we said last week, *La Prensa* has been not only the leading newspaper of Argentina and South America; it has been one of the half-dozen truly great newspapers of our time. It has been a conservative paper, yes, much as the *New York Times*—with which it has often been compared—has been conservative. But it has provided one of the most complete and impartial coverages of world news to be found in any paper. And it has maintained its high standards of journalistic ethics and its sturdy editorial freedom throughout all the shifts in Argentina's political life, including the recent developments which brought the demagogic Perón and his ruthless wife to dictatorial power.

If freedom of the press is an important element in the preservation of all the freedoms—and as Thomas Jefferson knew it is very nearly all-important—then this outrage in Buenos Aires constitutes one of the most open and deliberate attacks on that freedom so far perpetrated. Yet

the United States, which sponsored Argentina's entrance into the United Nations and has been taking every means it could contrive to show its friendship for Perón, is apparently ready to let this assault on liberty pass without a word of public protest. American delegates have done nothing to bring the seizure of *La Prensa* before the meeting of the U.N. Economic and Social Council now under way in near-by Chile. The Argentine representatives at the current gathering in Washington of Latin American and North American foreign ministers have not been forced to face this issue. Perón evidently means to go through with his capture of a newspaper whose only fault lay in its loyalty to freedom of the press, and the United States government seems to have decided to let him get away with it without a word of reproach.

II

The reasons for this stultifying official silence of course lie within the global power politics struggle in which this nation is now engaged. But in the light of what Perón has done to *La Prensa,* isn't it about time that more Americans were asking, Who are these allies we are wooing and trying to build up to support us in the present crisis? Should they not also be pressing beyond that to the more important question, If we are struggling to defend the cause of man's freedom, as we say we are, then what is it that we are actually defending when we play along with a tyrant like Perón?

These were the questions which took the heart out of our support of the Kuomintang and Chiang Kai-shek's government in China. Slowly, but finally to an extent which proved compelling in its influence on our national policy, the American people grew gravely troubled over the real nature of the regime we were backing in China. Some of them became convinced that that regime was corrupt and anything but a help to the cause of democracy. More of them never reached the stage of final conviction, but their doubts reached such proportions that they could no longer give their approval to the policy. Read again the white paper issued by the state department and see how this rising sentiment of public concern led to the withdrawal of all-out American support from the Nanking regime.

Similar questions have complicated the intervention of our government in Korea. The American people have been told that the sacrifices they are making there are required (1) to end the danger of aggression by Communist power intent on supplanting democracy and (2) to uphold the authority of the U.N. and insure its future. But there has been an obvious soft-pedaling of discussion of the nature of the Rhee government. When was the last time you heard that government extolled as an outpost of democracy? Our policy-makers in Washington have evidently concluded that the less said on that topic the better. If, by some military miracle, peace should be restored in South Korea tomorrow, a new headache would immediately plague us—what to do with Rhee.

These same questions come up at almost every one of the "danger" points where we are throwing men and money into the struggle against Stalin and his Communist totalitarians. What are we defending in Indo-China? A French colonialism which had an appalling record in the past and is today putting us in the position of opposing the nationalist aspirations of the Indo-Chinese people for independence. What are we defending in Yugoslavia? A Communist dictatorship which is as totalitarian as that in Russia or any other Communist state, but which happens to be on the outs with the Communist totalitarians in the Kremlin.

What are we defending in Italy? A government which claims to be on the side of democracy, yet in reality is controlled by clerical and reactionary aristocratic elements who have effectually emasculated its paper plans for reducing the internal social and economic tensions which are driving the common people of Italy to desperation. What are we defending in North Africa? Another example of French colonialism which is suppressing popular independence movements by constant mass arrests and occasional mass slaughters. And what are we now preparing to defend in Spain? The ineffable Franco, with his rule resting on bayonets and his contemptuous suppression of all the basic democratic liberties.

Of course there are reasons, political or military or economic, for our support of all these regimes, just as there are for our tender treatment of Perón. But it is time that we took a straight look at the nature of what we are doing in our search for allies in all these places. For the sake of what we claim will bring strength and security to world democracy we are working hand-in-hand with governments that flout democracy and (except in Italy) exalt dictatorship, tyranny and strong-arm rule. "Who sups with the devil must have a long spoon." But we sit cheek-by-jowl.

III

The people of England have a more immediate reason to play along with a tryant like Perón than we have. They have been reduced to a meat ration cut so low that it has all but disappeared. Almost the only hope they have for an improvement in that ration lies in making some kind of deal with Perón, and the British government —as silent as our own on the *La Prensa* outrage—is still trying to put through such a deal. But British public opinion is expressing its abhorrence in terms which are bound eventually to register in government policy. British Tories, traditionally anything but finicky over maneuvers in world power politics, are as vehement in their protests as other Britishers. *Time* quotes a quatrain contributed by the humorist A. P. Herbert to the London *Sunday Graphic* which says volumes:

> . . . In the Argentine, where freedom dies
> We still are bargaining for mutton pies.
> We should have stopped the talks when freedom fell;
> Till *Prensa* speaks, let us be dumb as well.

Do we really expect to gain in the long run from tying up with dictators and totalitarians and those who suppress all movements for independence and those who mock the poverty of the common people? Do we think that if, for the sake of a supposed immediate military or political advantage, we give our active or tacit support to such regimes, the foul birds of totalitarianism we thus help to hatch will never come home to roost? If there is a moral law actively operating, we are surely creating future trouble for ourselves. Not today, perhaps, nor even tomorrow.

But if there is a moral law (and if there isn't the churches might as well close up), some day and certainly. If the Pentagon cannot see this, perhaps the White House and Congress can be made to see it. Isn't it time that the American people started trying to make them do so?

She Had to Hum

EDITOR THE CHRISTIAN CENTURY:

SIR: Next time you pass St. Bridget's Church will you please step inside and light a candle for the repose of the soul of Mrs. Margarie Ward? You never heard of Margarie? Well, you are going to, if you can fix your wandering wits for a moment. Mrs. Ward has been immortalized (I think the word is none too strong) in the following Associated Press dispatch:

> Southport, Eng., Jan. 18, 1951. (AP) For some years Mrs. Margarie Ward had to hum the hymns in church because the type in the book was so small. Nor could her old eyes follow the prayer book very well.
>
> She died at 79. In her will published today, she left the Vicar of Christ Church 200 pounds ($560) to buy prayer books and hymnbooks with type big enough so a body could read them.

Mrs. Ward's life was no doubt full of noble deeds, but it can be said of her, as was said of another, "Nothing in her life became her like the leaving of it." I hope the Vicar of Christ Church can find printers who will help him fulfill this sacred trust, and that thereafter the rafters of the sanctuary will resound, not with humming but with words—hymns and Bible readings set forth in type that a body can read.

For centuries men have made void the Word of God by setting it up in 6-point type (the kind you, Sir, use in your list of "Coming Events"). Satan is ingenious past comprehension. I have often thought that if he were giving an interview of the sort so often reported in the press, on "how I made a success of my life," he would complacently specify as two of his greatest triumphs building churches and printing Bibles. Who do you suppose superintended the building of the many ugly little square brick forts with hardly the grace of a frontier blockhouse, called churches? Why, Satan, of course! He was the artificer of the gimcrack and scroll-saw era in American church architecture. It followed no known architectural style. It was like the preaching of a modern apostle who, as someone said, "gathered up Marx, Freud and Jesus in one all-embracing muddle." Evil is essentially muddle; good is essentially single-mindedness. So Satan devised the Muddle Memorial churches.

But a better day has come. Strength and beauty are being built into sanctuaries—credit an assist to the Interdenominational Bureau of Architecture. (You needn't tell me that I have got away from the subject. What did you expect?)

Mrs. Ward may point the way to a new day for Bible reading. The obstacles to that include not only original sin but also the structure of the human eye, which is not adjusted to small type. How many of the millions who read *Gone with the Wind* would have read farther than page 1 if it had been printed in the style of the Bible that was given to you when you were promoted from the junior department of the Sunday school? At best, the Bible was something in which one looked up things, like a dictionary.

At this point, we interrupt the proceedings to call upon the translators and producers of the Revised Standard Version of the New Testament to rise and take a bow for making a book a body can read. They evidently began with a strange and novel premise: that the Bible is a book to be read by people with human eyes. That was as revolutionary as Copernicus. The R.S.V. is printed like any other book, with type running clear across the page and of a readable size. Another boon is the Pocket Books edition of the New Testament, at 25 cents, which can also be read without tears. It is rumored that it has not sold as well as *God's Little Acre* and *The Body in the Bathing Pool,* so you can still get your copy.

One more good thing about both these Bibles is the cover. The blue cover of the R.S.V. makes it possible for one to read it in a bus or train without appearing to be ostentatiously pious. And the gaudy cover of the Pocket Books New Testament might make it be mistaken for *Murder at Midnight.* Well, anyhow, try it the next time you are packing your bag for a trip.

Yours,

SIMEON STYLITES.

VERSE

Springtime Solace

WHEN we grow surfeited with greed of men,
With callous unconcern for human ills,
May we find solace on springtime land again,
In azure-haloed, sanctuary hills.

There may our cup of courage be filled once more,
Our faith renewed by green of tree and moss,
Remembering the love than Gandhi bore
And One who cried, "Forgive them!" from a cross.

LUCIA TRENT.

The Lamp Bearer

THROUGH mists and fogs of earthly woe,
Through midnights chill and damp,
Through spirit tempests lowering
He bears a gleaming lamp.

When darkness holds the sun in bonds
He hails the reddening morn,
When war and hatred rend the earth
He greets a world reborn.

When kings and lords and captains rage,
When greed and lust are strong,
He lifts his voice athwart the din
And sings his loving song.

The kings and lords and captains proud
Shall perish in a night;
The fragile lamp the Poet bears
Shall never lose its light.

THOMAS CURTIS CLARK.

First in a Series of Articles by the Editors of The Christian Century Exploring Situations in Which the Church Is Finding the Answer

'Together' in Dale Hollow

MANY A GREAT NATION has decayed when its soil wasted away and its rural culture disintegrated. Parts of rural America, where Protestantism has its deepest roots, are well launched on this downward course. The deterioration patently affects the state of our 65,000 country and 110,000 village churches. It shows itself in an absentee ministry and lack of pastoral care, in infrequent worship services held in inadequate buildings, in the substitution of occasional revival services for continuous religious nurture, in scanty budgets and lackadaisical lay leadership, and in the futile contentions of sectarianism. When the church permits itself to become a part of the general decay, community life disintegrates, materialistic values predominate, moral standards weaken, stronger elements in the population move away, tenancy increases and the whole culture suffers.

But what happens when the church sets out to find an answer instead of resigning itself to become a part of the problem? What happens when a group of struggling Protestant churches in one of the most unlikely marginal farm regions in the country join together to determine their deepest needs and act together to meet them? The Christian Century paid a visit to the Dale Hollow Larger Parish in north central Tennessee to find out. There, in a 200-square-mile area sprawled over portions of Overton and Pickett counties, seventeen churches and "preaching points"—Disciples of Christ, Methodist and Presbyterian, U.S.A.—have banded together for the declared purpose of "bringing life and bringing it more abundantly." They have succeeded because they have assumed responsibility for one another. We can report that in five and a half years this venture in grass-roots ecumenical cooperation has produced results which even the most optimistic scarcely dared hope for.

I

The area of which the Dale Hollow Larger Parish is a part is one of the least economically favored in the nation. A century and a half of heavy tillage has depleted the soil of the small farms. Absence of adequate health programs and migration of the more energetic youths to the cities have depleted the human resources. A few years ago many of the fertile valley acres were covered by a lake when a dam was built at the mouth of the Obey river. Because this was an army project it was concerned only with flood control; so the people did not benefit as did those in the TVA areas where rehabilitation went hand in hand with flood control and power development.

It is natural that the churches, which a century ago played an important part in the lives of the people, should have shared in the general deterioration. It is natural, too, that without continuous Christian nurture sectarianism should have been strong. It was encouraged by the independent, strong-willed nature of the people, most of them descendants of the original Scottish and English settlers.

Today, however, in the area covered by the Dale Hollow Larger Parish, a new spirit is at work. Where ten years ago the future of many of the churches looked hopeless, today there is energetic effort toward common aims and hope for a better tomorrow. Where Disciple and Methodist and Presbyterian worked at odds, today there is unity and no duplication of activity. Where the rural churches were served erratically by absentee ministers, today a pastor lives within call and worship services are held at least twice a month, often weekly. Where Sunday schools were hit-or-miss affairs, today a year-round program of religious education is under way. Where the churches had no relation to the wider interests of the community, today such agencies as the county extension services declare that they could not carry on without them.

II

Most people of Dale Hollow would probably be baffled by such a term as "ecumenical." But the benefits they now enjoy stem primarily from their adoption of cooperation as a way of meeting their needs. The idea of interchurch effort budded early in 1945 at a meeting of ministers in the area called to consider what wider use might be made of the facilities at Alpine Center in the southeast corner of what is now the larger parish. The Presbyterian, U.S.A., Board of National Missions had decided to discontinue its school there, now that bus service was available to Livingston, Overton county seat. There the United Christian Missionary Society (Disciple) operated an academy in cooperation with the county—a project from which they later withdrew, selling the buildings to the county for a high school.

No one can say just how the "big idea" got started, but it did. All agreed that although much of the religious weakness of the area was due to depleted resources and isolation, part of it could be laid to competition and duplication of effort. The ministers realized, too, that there were things some of them could do better than others; they agreed that there was no reason why they should not all profit by mutual exchange of talents. They began to lay plans, and drew the members of the churches into the discussions. Intensive cultivation went on all summer, and in the fall the plans flowered into a tangible working instrument. The Dale Hollow Larger Parish was on its way.

Today nine Disciple, four Methodist and four Presbyterian church organizations participate in the enterprise. They have a total of 1,506 members—about one out of five of the people in the area. Each church keeps its own denominational affiliation, for it is strongly felt that the benefits of being part of a larger whole outweigh any advantages a community church might have. Except for

the Disciple churches in Livingston and Byrdstown, the two county seats, and the Methodist church in Livingston, they are distinctly rural.

From the beginning, the people realized that one of their major tasks was to eliminate overlapping of effort. So they drew up a detailed map showing the location of all existing churches, whether housed in buildings of their own or meeting in schoolhouses. Where overlapping existed, they set out to correct it. For instance, at Taylor's Crossroads, several miles from the highway, struggling Methodist and Presbyterian churches faced each other across the narrow country road. The ministers who had been occasionally serving those congregations called on members individually and explained the advantages they would enjoy if they could unite in one church. In the end the Presbyterians agreed that *someone* must take the first step, and even though they constituted the larger group they voted to join the Methodist church. The fact that the Tennessee Methodist conference had promised to appoint a resident pastor for adjoining parishes played a part in the decision.

In the Smyrna community in Pickett county, a small church house was owned jointly by United Baptists, Disciples, Methodists and Presbyterians, each group holding its services on alternating Sundays. Together the larger parish ministers, accompanied by some of the laymen, called on all members to present the case for merger. As a result, many of the Methodists and Disciples agreed to become Presbyterians. The Baptists, who did not wish to come in, still hold part title to the church and conduct services in it one Sunday out of four. Individually, however, many of them attend services on the other Sundays. B. W. Covington, a Presbyterian minister with long experience in the rural field, now lives in a manse near by. In addition to serving as Smyrna's pastor, he conducts regular services at the schoolhouse in the Fairview community a few miles away.

At Miller Chapel, on the highway east of Alpine, the people had once been Disciples. For a long time, however, there had been no church activity in the community. Finally, some years ago, the Presbyterian Board of National Missions, becoming interested because of the proximity of its work at Alpine, helped the people build an attractive little church. After the larger parish became a going concern, the Presbyterians felt that it was time for the people of Miller Chapel to have a church of their own choice. So the Disciple organization was reactivated, and in a moving ceremony one Sunday last summer Presbyterian representatives handed over to the congregation the deed to the building.

III

It is admitted that some of the people in the merged congregations are not too happy about the new arrangement; old loyalties die slowly. But they are in the minority, and by and large the people are determined that duplication shall not be permitted to return. When a Methodist minister from the outside came into the Smyrna community recently with an idea of organizing a new church, the larger parish council on which Methodists are fully represented protested to the district superintendent and the bishop, and the plan did not go through. A survey made in Overton county last summer revealed that whereas the rural churches which have gone their own independent way are losing members and influence, those in the new cooperative plan are growing rapidly.

Says a layman who has watched the change in attitude: "People have more time to be Christian now that they don't have to work so hard at being just Disciples or Methodists or Presbyterians, and worrying about how mistaken their neighbors are on doctrine." Another describes a by-product of the plan which he considers one of its most useful functions: "In a region like this, where lots of the farmers are tenants, many people move about every year. It used to be that if a family moved to a neighborhood where the church was of a different denomination, they never went near it. Now, when they move to a new community they know the minister from having worked with him and heard him speak at larger parish affairs. And they feel like going right into his church, no matter what denomination it is."

To a man, the seven ministers who serve the larger parish are enthusiastic over the opportunity they now have to concentrate simply on leading their people to become full-time Christians, with no need to worry about extending their own denominational lines or preventing others from winning away their members. They realize that in this respect they are privileged above many of their coworkers in rural Protestantism.

IV

Officials of the three denominations are no less appreciative of the opportunities the larger parish provides. Realizing that the ecumenical approach is giving new hope to an area where all their churches had been declining, they hastened to make available needed resources. It is from this interest that the resident ministry has resulted. The Disciples sent in a full-time minister under their "pastoral unity" plan and built a manse for him and his family near the rural Midway church.

The Tennessee Methodist conference assigned a resident minister to serve its neglected parishes in the area, and promised that he would not be transferred according to the accepted Methodist plan but could stay on as long as he wished. Then it purchased a fifteen-acre plot at a central point for a parsonage. By dint of many contributed man-hours of labor, the people of three Methodist parishes have now completed a home for their minister. Says Dewey Organ, superintendent of the Methodist Cookeville district: "Anyone who recalls, as I do, the weak, divided churches which were the rule and sees what strides they have made in the past five years must agree that part of the answer to our rural church problem is being worked out right here."

The resident ministry has made possible pastoral services undreamed-of in years gone by. This was a new idea, but it is catching on. At first, people hesitated to ask the minister to call when someone was ill; that had always meant that death was near. Now the pastor's ministry to the sick is welcomed. Increasingly, too, the ministers are being called on for help when trouble other than illness strikes the homes of their people.

One of the most significant outcomes of this ecumenical venture in the Tennessee hills is its attraction to men in-

terested in making the rural ministry their life work. Three of the ministers who have come in since the larger parish was formed declare that they would not have been interested had it not been that they saw an opportunity to put to work their ideas for regeneration of the rural church. All the larger parish ministers who serve the country charges are specially trained for the rural field or have had wide experience in it. In addition, three of the wives are trained as religious educators and take an active part in local and larger parish activities.

V

As an example of the young ministers who have been attracted by the new venture, take Vinton Bradshaw. An Iowa farm boy, he started out at Iowa State College with the idea of becoming an agricultural expert, then shifted to sociology and ended up with a major in religion at Drake University. When he heard of what was going on at Dale Hollow, it appealed to him as just the opportunity he was looking for. Here he and his wife have found a challenge whose fulfillment they plan to make their life work.

At first, Bradshaw was concerned lest the people of the hill country consider him an outsider. But that worry has long since been dispelled. His people are proud of "Brother Bradshaw," feel that he is one of them in every sense of the word. He identifies himself with the problems of everyone in his parishes. Because of his agricultural training, he finds himself at the center of movements for the improvement of farming operations and community living. As a result, his churches are becoming vital links with all phases of community action.

In the three years since Bradshaw moved into the new manse at the Midway crossroads, he has been instrumental in reactivating four dormant Disciple congregations roundabout. Because two of them lie across the dam-created lake, he had to make a sixty-mile round trip whenever he visited them. Now responsibility for those parishes is being taken over by Archie Allen, who has just come to the Disciple church in Livingston from service under the United Christian Missionary Society in rural Jamaica. Mr. Allen is eager to have a part in the same kind of ecumenical endeavor he found so fruitful in the Caribbean mission field. Part of his ministry consists of teaching a Bible class in the Livingston high school.

Unlike Disciple Bradshaw, whose agricultural roots have proved an asset in developing his rural charges, Vernon Bradley, who serves the rural Methodist parishes, grew up in a city. But he denies that his urban background is a handicap; on the contrary, he says, it helps in ways he had not foreseen. "There is so much I need to learn from my people about managing my little place here that they are willing to listen when there is something they can learn from me," he explains. This year both Bradshaw and Bradley are taking postgraduate work—at Vanderbilt University school of religion and Scarritt College for Christian Workers respectively—to make their service more effective. They commute the 100 miles from Nashville on week ends.

C. L. Holt, pastor of the Disciple church in Byrdstown and of two rural parishes, has the advantage of having grown up in the community and served several of its preaching points before the larger parish was organized. Charles S. Parker meets small town rather than distinctly rural problems as Methodist pastor at Livingston, but he too has a farm background and understands the country viewpoint. So does B. W. Covington, resident minister at Smyrna. And Bernard Taylor, for fifteen years pastor of the Presbyterian church at Alpine, is known throughout his denomination as an exponent of all that makes for better, and more truly religious, rural living.

The affairs of the Dale Hollow Larger Parish are administered by a council made up of the ministers and three lay persons from each congregation, one of whom must be between the ages of fifteen and twenty-four. Its chairman just now is a Methodist farmer from McDonald's Chapel. The council meets quarterly to survey what has been done and plan for the future. Between times, business is carried on by an executive committee and by standing committees on evangelism, religious education, stewardship and health.

VI

The large number of unchurched in the area is a challenge to the larger parish, but so far most of its evangelism efforts have had to be centered mainly on strengthening the gains already made. The ministers agree that the traditional pattern of joining the church during the annual revival must be maintained. About 125 persons came into the participating churches in this manner last year. But the pattern is undergoing some adaptation. The ministers join forces for the revival meetings in each church, alternating in conducting the services. In addition, they go out together to visit families in the parish where the revival is being held and present the case for church membership. This is far more effective than the old competitive, emotional appeals.

Concerning the minister's need to keep close to the religious traditions of his people, Bernard Taylor of the Alpine church, a charter member of the larger parish staff, says: "There is much of essential value in these experiences. A man with emotional prejudices against them is just as much disqualified for his task as the minister of an interracial church would be if he suffered from race prejudice. At the same time, the church must guard against the tragic mistakes, the emotional exploitation, which are mixed with the good fruits of folk religion. There is a good middle ground."

The larger parish's evangelism committee is devoted to the task of improving methods and exploring opportunities. At a meeting of this committee which The Christian Century representative attended, the laymen and ministers debated means of helping the churches keep ties with their members who leave to find work in such industrial centers as Oak Ridge, Detroit, Akron, and Anderson, Indiana. Parents were increasingly concerned, it was pointed out, because few of these young people have anything to do with the churches near their new homes. The committee decided to compile lists of those who have left or who leave in the future, and get in touch with ministers in the industrial centers whose church programs might meet their needs.

The ministers of the Dale Hollow Larger Parish are making good progress toward that "good middle ground" of which Bernard Taylor spoke. They are supplementing

the revival pattern with a year-round program designed to prove that Christianity must play its part in everything that those who profess it do, every day in the year. Before the new emphasis began, some of those whom this program serves felt that they were church members but rarely attended services except during the annual revival. A new conception of what it means to be Christian is developing.

VII

One of the ways this is being achieved is through the intensive religious education program which cooperation in the larger parish makes possible. The people agreed at the start that better Sunday schools, conducted throughout the year instead of fitfully, were essential. To help attain them, they employed a religious educator to serve all of the churches in the larger parish. Cornelia Russell, trained at the Scarritt College for Christian Workers and at Garrett Biblical Institute, has been at work in Dale Hollow for five years. Last year "Miss Connie" actually conducted daily vacation church schools in ten of the parishes. In addition, she taught classes in religion in all twenty-one rural schools attended by children from the larger parish.

In many of the rural churches, Sunday school teachers are gaining an entirely new sense of their responsibilities as guides in everyday Christian living. Last May they had their first opportunity to attend a laboratory training school.* In the Smyrna church they saw demonstrated workable methods of Christian teaching for a purpose. Because the boards of Christian education of the three denominations were challenged by the thrilling opportunities offered by this ecumenical project, they sent some of their most skilled leaders to conduct the school. Sixty-one teachers from the larger parish attended, and forty-four of them completed work for certificates. Since that time, the results of the laboratory school have been apparent in the educational programs of all the churches.

On Sunday evening of the week The Christian Century editor visited the larger parish, some two hundred members of the churches gathered at the Methodist church in Livingston for the second session of a three-part training institute for local leaders. For two hours the adults listened to District Superintendent Organ explain Protestant beliefs, then were ready with questions. The young people crowded in to discuss with "Miss Connie" what it means to be Christian, and teachers of children in the Sunday schools assembled for a methods class taught by Mrs. Bradshaw. In each class, enthusiasm for new ideas and interest in the material being presented were evident.

Such joint endeavors as the laboratory school and the leadership training institute offer an opportunity previously lacking for fellowship and interchange of ideas among the members of the "town" and rural churches now associated in the larger parish. It is being realized that each type of church has resources the other needs to know about and use if the common responsibility for Christian witness is to be carried out.

Most of the rural parishes now have youth groups which are identified with the larger youth fellowship programs of the participating denominations. They meet under the supervision of Miss Russell or their own ministers. A need as yet unmet is for healthful recreation for these young people. The larger parish hopes sometime to have a recreation director and to make wider use of such resources as exist. Last summer it sponsored a two-day recreation institute directed by an expert from Methodist education headquarters in Nashville. It also benefited from a week's "recreation internship" served in the area by a student preparing for service under the Episcopal Church. But so far the problem has scarcely been dented.

Music, too, is a field in which the larger parish staff hopes to help the people discover wider resources for real Christian experience. Very few of the preaching places have musical instruments. Most of the people learned to sing from "shaped" notes taught in the singing schools which were once very popular in the mountain region. For groups which had no accompanying instruments, this method worked very well. But some of the songbooks printed in "shaped" notes contain almost none of the great hymns of the church and few songs which do not deal exclusively with the personal joys to be found "over yonder." The need is obviously for songs which express other and richer varieties of Christian experience yet are still congenial to the tastes of the people. Here again the larger parish staff recognizes the need to move slowly and wisely, but to move.

It is not easy to worship reverently in such surroundings as prevail in many of the smaller rural parishes. But that even in this phase of the religious life progress is being made was evident from the service which The Christian Century representative attended in one of the schoolhouses at nine o'clock on Sunday morning. Around fifty men, women and children were crowded into the cramped seats. There was singing—from a "shaped" note songbook without benefit of accompaniment. In an atmosphere of dignity and reverence the sacrament of the Lord's Supper was served by the elders. During the pastor's meaningful prayer and earnest sermon, there was absolute quiet. Particularly noticeable was the rapt attention paid by a group of young people seated at one side of the improvised pulpit. Later, one of the laymen revealed that when the congregation was reorganized some months before, those young people would not come inside, but hung around outdoors and at times disrupted the services by their noise and pranks. "Can you believe that such a difference could come about in such a short time?" he asked.

VIII

The Dale Hollow Larger Parish ministers, and a growing number of their laymen, are convinced that Christians must realize concretely that since "the earth is the Lord's, and the fullness thereof," part of their responsibility is to see that the best possible use is made of what the Lord has provided. So they seize every opportunity to cooperate with agencies striving to improve farming methods and community living. Often the county agents and soil conservationists get their first entry into a neighborhood because the local church initiates the demand for their services. Last May the larger parish sponsored a rural life institute at which some seventy-five farmers conferred on ideas and methods laid before them by representatives of fourteen public agencies. This month a similar institute was sponsored to consider land use and tenure. Next summer,

*For a detailed report on this school, see the *International Journal of Religious Education* for March 1951.

the larger parish plans to conduct an intensive survey to find out just what conditions of land tenure prevail. In the past year, realizing that poor nutrition keeps many of the families from living at their best, the parish has been working on a project to improve eating habits; in so doing, it has had the cooperation of the state university's nutrition expert.

Many illustrations could be given of this concern for the evangelization of the whole of life. When the Overton county court was on the point of dropping the services of the home demonstration agent who had just got her extension program well started, representatives of the larger parish led a delegation which went to the county seat and convinced the court that the service should be continued. When the Rural Electrification Authority first proposed making electricity available in the area, some of the ministers and laymen formed teams to visit families off the main roads, explaining what the service could do for them and how they could arrange to finance it without crippling their meager budgets. Today most of the homes are served by the REA lines. The same procedure is operating just now with respect to a proposed REA-sponsored telephone extension. Up to now, telephones have been so few and far between as to militate against effective community cooperation. The larger parish has stimulated, in many cases sponsored, local cooperation with the community improvement program initiated by the Nashville chamber of commerce. This project works for home betterment, improved farming methods and participation in school and church programs.

Greatly improved rural schools have come to the area now that the state sales tax is returned to the counties for that purpose, and an extensive program of consolidation is under way. That the larger parish staff is alert to what this means is seen in the long-term plans it is working out to expand the churches' community service programs to preserve the virtues of neighborhood cohesion fostered in the past by the district schools.

Along with efforts to demonstrate that better homes and better communities help lay the foundation for better religious living, the larger parish is creating a new recognition of what Christian stewardship—of time, money and talents—implies. This is a new idea for those who have long thought that the Lord's gifts—and those of the mission boards—were something to be taken for granted. But it is catching on. Last year even the smallest congregation contributed *something*—often, it is true, no more than a few dollars—to the benevolence funds of its denomination. Plans are under way to introduce the "Lord's Acre" plan which started in a similar region in North Carolina and has spread to other parts. Gradually the notion that stewardship is an opportunity, not an unpleasant duty, is taking root. So is the idea that religion has to do with the whole of life.

IX

The most tangible opportunity the Dale Hollow Larger Parish churches have to help others is through the tuberculosis center which they adopted as their first joint project. Housed in a dormitory on the campus of what was once Alpine Institute, it is supervised by Mrs. Sergei Popov, a displaced person who, before being taken into Germany as a forced laborer by the nazis, was a practicing physician in Czechoslovakia, with special training in the treatment of tuberculars. She is not yet permitted to practice medicine in the United States, but her skilled nursing service is helping the twelve patients now in the center to make rapid progress on the road to health. Mrs. Popov's husband and Elmer Swartley, a young Pennsylvanian with an urge to serve his fellow man, have charge of maintaining the building. Mrs. Swartley is cook and house manager. Robert Dodson, a former patient, serves as assistant nurse.

Tuberculosis, rampant in the area, has long been taken for granted. Recently, however, through the tricounty health program supervised by Dr. Myrtle Smith, active Disciple laywoman who is also chairman of the larger parish health committee, many of the cases are being caught in time. Since two of the greatest needs are isolation of active cases and provision of proper food and rest over long periods of convalescence, the larger parish's center has proved its worth many times over. On the side of prevention, the nutrition project is also playing a vital part.

In addition to managing the center through its health committee, the people of the larger parish contribute most of the food for the patients. The Presbyterian, U.S.A., Board of National Missions provides the building and utilities free of charge. The Women's Division of Christian Service of the Methodist Church pays the nurse's salary. The Overton county court contributes $150 a month toward operating expenses. But the larger parish is hard put to it to meet the remaining costs and raise extra funds so patients who cannot afford the minimum charge of $50 to $65 a month can be cared for free of charge. "Dr. Myrtle" and her committee are constantly at work on this problem. Besides, this former missionary doctor, who is a native of Overton county, constitutes a one-woman social work agency as she covers the area. And she sees to it that families of patients in the center do not suffer want during their absence from home.

X

What the Dale Hollow Larger Parish has accomplished has much to teach rural Protestantism as a whole. But it has special implications for the churches' home missions programs which have long operated in such marginal farming regions as this. For many years schools like the Presbyterian institute at Alpine and the Disciples' academy at Livingston represented almost the only educational opportunities in the mountain area. With the gradual improvement in economic conditions, the coming of government-supplemented agencies such as the county extension services and the REA, and the assumption by the public of responsibility for education, many of the mission schools and other projects are being closed.

These new developments, however, have created a greater need than ever for an effective Christian ministry such as local resources cannot yet provide. The Dale Hollow Larger Parish's accomplishments show how this need can be met. By aiding in the development of such grassroots ecumenical projects, the home missions agencies not only can effect a successful transition from older methods of service, but can actually make great gains in integrating the Christian gospel into rural life and effecting a trans-

formation therein. Besides, there are many indications that since the people feel that the larger parish project is *theirs,* its roots are striking even deeper than did the thriving missions centers of the past.

On their own initiative, without benefit of top-level interdenominational mission agency prodding, the home missions agencies at work in the area have pooled their resources to see that the larger parish continues to grow and serve. Except for the three "town" churches, which are self-supporting, the parishes are receiving enough support from their parent denominations to complete their annual budgets.

Even more significantly, the Methodist and Presbyterian home mission boards are helping to make it possible for the larger parish as a unit to perform its services adequately. They supplement the general larger parish budget; their participation in the tuberculosis project has already been pointed out. In addition, the Presbyterian board pays the salary of the religious education director—a Methodist trained in Methodist institutions! Criticism of the disservice competitive denominationalism often does to the total mission task of the churches pales before evidences of grass-roots cooperation such as are to be seen at Dale Hollow.

No one concerned with the new program claims that it is the complete answer to the needs which confront it. Everyone is quick to assert that only a beginning has been made. Some way to develop more effective local leadership must be found. Something must be done to bring in the vast number of unchurched in the area. An attack must be made on the many personal and social evils still taken for granted. But the gains which have been made in five short years, above all the new spirit apparent in local congregational life, justify confidence that the churches of Dale Hollow, and the mission boards which believe in them, are on the right track. In an unlikely setting, a situation of Christian strength has developed that has a message for all of rural Protestantism.

The Growth of African Nationalism

By Darrell Randall

THE AVERAGE young person in Africa has as much potential ability as the average young person in any other part of the world. Young African students today recognize this fact. This recognition is feeding the fires of nationalism, which in the present world situation makes Africa another area of coming struggle between East and West.

South of the Sahara, most Africans who know how to read and write received their education through Christian institutions supported by Europeans and Americans. Whether they intend to or not, these schools are training the men and women who will spearhead African nationalism. Perhaps this is good. At any rate, it is inevitable. But if any miscalculations are made in the training and guiding of leadership in Africa, it will be a serious reflection on the Christian church as well as a tragedy for the continent.

Revolt against Poverty and Servitude

Much to the embarrassment of Christians, there is a growing tendency among African students boldly to reject any religion brought by the white man. The number of mission-educated students holding active church membership is declining in many areas. In some places, strikes and acts of violence have broken out and mission buildings have been maliciously burned. Such incidents can be considered a prelude to more open reaction against the white man's government. It is easiest to bite the hand that is closest to you; and in this situation Christian missions are becoming the experimental testing centers against which an adolescent nationalism can most easily express itself.

Generations ago, Africans didn't know that they were poor. Today they do know. They see white people around them with a high standard of living. This is creating a new sense of poverty. Africans have also been becoming more conscious of the trend to self-government among other colonial peoples. They see that self-rule is as yet denied them in most of their continent. Linking their poverty and their servitude as counts against the white man, they seek self-rule as a way to remedy both.

The many discriminations which deprive the African of the opportunity to obtain a higher standard of living are feeding fires of envy, resentment and hatred. Again, these deprivations are linked to the iniquities of the white man's rule, and the stage is set for determined resistance to white authority, whether in government, business or church. Most white people call this nationalistic ferment "communism." This, however, is a grave mistake.

All Africans—chief and tribesman, landlord and renter, employer and employee, Communist and anti-Communist, rich and poor—have one thing in common: their determination to achieve political freedom from white control. This determination has been greatly fortified by the success of the Indian independence movement and by the victories of similar national movements elsewhere in Asia. It is reasonable to assume that African political expression will follow a course similar to that in these other areas. Nationalism will come first. After political independence and self-rule are won, the widely divergent interests held together under nationalism will tend to fall apart. In the ensuing social-economic struggle, Communists will try to play a major role. It is important to differentiate the present nationalistic aspirations of Africans from communism. African nationalism is not yet a Communist movement, and it need not become one.

Confirmation is already at hand of the warning made by the prominent African scholar Professor Z. K. Matthews: "In the years to come... every African who advocates cooperation with the white man will be condemned as a

quisling who must be cast out of African society." Racial hatred is growing rapidly today. It is not uncommon for Africans to show resentment against white people who come to see where and how they live. "Why don't you help us get better houses?" they ask. Serious reprisals have sometimes been taken by Africans against members of their own race who show too much friendship with white people.

Alan Paton summarized the apprehension of Africa in his novel *Cry, the Beloved Country.* Msimangu—an African who had no hate for any man—says: "I have one great fear in my heart, that one day when they turn to loving, they will find we are turned to hating."

The nationalism that is emerging in the southern half of Africa is not confined within any present political boundary. The popular and stirring nationalist anthem "Nkosi Sikelela Africa" (God bless Africa) reflects this wider loyalty. There are indications that the common grievances against the white man throughout the continent may foster a Pan-African nationalism. The white nationalist government of the South African Union is trying to develop a white Pan-African control movement for cooperation between the struggling white minorities that dominate the area from Kenya down to the Cape.

The time is short. Events now occurring serve fair warning to white men to learn to cooperate with the African and other nonwhite peoples before it is too late. If this upsurge of nationalism among Africans does not find normal channels for expression and satisfaction, it is likely to take one of three courses. It can flare into violent revolution, following the pattern of America's revolution against Britain or other more recent examples. It can take some form of nonviolent resistance, such as Gandhi's movement took in India, or produce widespread strikes. Or it can appeal for help to outside powers, both national and international, and make the continent a battlefield like Spain or Korea.

A Continent is Changing

Africans suffer many more grievances than the American colonists suffered under Britain. The early Americans had military weapons at their disposal; Africans generally do not have weapons. The South African government has abolished all military training with arms for Africans and is trying to get other white governments on the continent to do the same. It takes careful measures to keep weapons out of African hands. Thus a native who is caught carrying even a pocket knife can be jailed. In spite of all of these precautions, firearms and knives find their way into African hands, and rumors persist that quantities of dynamite keep disappearing from mining centers. But against modern white armies equipped with the latest automatic guns, tanks and planes, violent African resistance has little chance of success, as the bloody history of the continent has shown.

Large numbers of natives—as high as 100,000, some estimates say—have been killed in a rebellion in the French colony of Madagascar since World War II. Special efforts were made to keep word about this uprising out of the newspapers and away from other natives in Africa. The rebellion was eventually crushed by the overwhelming military might of the French colonial government. This, however, did not solve the problems which led to the native people's use of violence.

The *New Statesman and Nation* of London said in an editorial published last September: "Africa . . . is nearing the point where rebellions begin. Many of the nationalist movements now observable in British and other territories suggest that these rebellions, if they have to come, will be bloody, merciless and the reverse of civilizing."

Barbarism May Return

South Africa's eminent historian, Arthur Keppel-Jones, issued an ominous warning in his book *When Smuts Goes.* His predictions were in process of being fulfilled even before the South African philosopher-statesman died. They foreshadow even more extreme measures which white men seem destined to take to crush African nationalism and communism in South Africa. The title of his final chapter, "The Return to Barbarism," haunts us as a serious and dreadful possibility for which the rest of the world would share responsibility.

American military and economic support of most of the colonial governments ruling Africa makes it possible for these regimes to delay political and economic reforms which would otherwise have to be granted in the face of growing African nationalism. This increases American responsibility for the stockpiling of a desperation which is likely to lead to a more severe struggle.

Nonviolent civil disobedience is potentially a weapon which the nonwhite peoples in Africa could use with telling effect. It has not been forgotten that Gandhi first developed the program of *satyagraha* in South Africa and that significant concessions were won for the Indians there. Africans have not as yet attained sufficient organization and self-discipline for Gandhian resistance. But they may be driven into a state where this form of self-defense is their only recourse.

Widespread strikes are already emerging as a formidable weapon. Socialist pressure in England has led to the policy of training Africans of the British colonies in principles of labor union organization for their protection against exploitation by private industries. Strikes and collective bargaining are likely to be used more often as Africans become better organized. Recent strikes in West Africa, East Africa, Southern Rhodesia and South Africa have led to military police action and to bloodshed. But history reveals that such measures increase the determination of submerged peoples to organize and so make the later struggle more severe.

Few Champions in Outer World

Further African appeals to outside powers can be expected. Few Africans have a chance for direct representation before governments or even in the United Nations. Indirect appeals have been made recently through Indian leaders and through Michael Scott. They are likely to be more frequent in the future. Some Africans have been able to journey to India and other Eastern countries and have found a warm welcome. They have received promises of support in gaining freedom for the African peoples.

White governments in Africa are most fearful of the possibility that the African nationalist movement will appeal to Communist governments for direct intervention. Events in Asia afford ground for such fears. If all other efforts for bringing about change prove futile, Africa may turn in this direction, as Asians have done.

From all of this certain conclusions can be drawn. First, African nationalist movements are likely to win their first successes in obtaining complete independence in Nigeria and the Gold Coast in West Africa and in parts of East Africa, where they most outnumber the white people. The Labor government in Britain is committed to work to this end, although its present slow pace is criticized strongly. On the other hand, growing African impatience may in some cases precipitate a transfer of power before adequate leadership is ready. This is not necessarily the Africans' fault, because the process of training leadership should have been undertaken long ago.

Second, nationalist movements among the Africans will continue to grow in other parts of the continent. They will be resisted by white colonial settlers, who have great military power, especially in the southern third of Africa.

Third, suppression will lead to direct appeals from Africans in the south to Pan-African nationalists farther north. Appeals are likely to be made also to national movements in Asia, and to the United Nations.

Fourth, if international pressures fail to bring about a change in the policies of white governments, commensurate with African demands, the stage will be set for a revolutionary social-economic struggle in which international forces of communism can be expected to take a leading part.

Fifth, in the event of another world war, the bargaining position of Africans would be strengthened. Concessions would probably be won from the Europeans, involved in desperate problems of their homelands, which might make Africa's emergence less violent and painful.

Regardless of the methods African nationalist movements use to attain political power, they will still be faced with the problems of poverty, ignorance and disease, as India and other parts of Asia have been. In each case, the stage is set for a great upheaval, until the people as a whole are assured economic security and an equitable distribution of the results of their labor, and until they feel that they enjoy the maximum of individual liberties consistent with their personal and social welfare.

If no adequate Christian leadership comes forward to provide positive alternatives to violent change during the upheavals for which Africa is destined, should we be surprised if young Africa eventually looks to others for help in its search for freedom?

BOOKS

Kingly Reformation

THE REFORMATION IN ENGLAND. VOL. I, THE KING'S PROCEEDINGS. *By Philip Hughes. Macmillan, $6.00.*

THERE ARE few more controversial subjects than the Reformation in England under Henry VIII, and in no other area of historical inquiry has a more determined effort been made to have history serve partisan ends. Three historians of varying degrees of competency—H. Maynard Smith, Theodore Maynard, and T. M. Parker—have recently published books on this period of the English Reformation, and now Philip Hughes enters the lists with the first volume of a projected two-volume study. Although, conspicuously, Hughes makes no reference either to Knappen's notable study of Tudor Puritanism or to the brilliant account of the English Reformation by the distinguished Catholic scholar G. Constant, he is familiar with all the other authorities in the field and does not entirely agree with any of them.

Fr. Hughes sets forth six main contentions, five of which he seeks to document. The sixth and last contention rests upon R. H. Tawney's facile and, at certain crucial points, superficial interpretation of the relationship of religion to economic change in the 16th century. These contentions are:

First, the Reformation in England was nothing more and nothing less than "the king's proceedings"—a phrase borrowed from Hugh Latimer. "It was the king who initiated all, who first willed that there should be changes, decided what these changes should be, and when they should begin."

Second, Henry VIII in effecting the changes in religion was not motivated by an uneasy conscience nor by religious scruples, but was impelled principally by a Machiavellian lust for power and incidentally at a critical moment by an unbridled passion for Anne Boleyn (a point which Fr. Hughes substantiates rather effectively).

Third, both the church and the faith which were the product of "the king's proceedings" constituted something entirely new—"a different kind of thing altogether from the religion of those English of the past." The authority of the teaching church was replaced by the authority of the reigning monarch. It was a far "more radical religious revolution than any form of continental Protestantism," for "all these retain a certain autonomy of religion, at least as an ideal; some notion of the supremacy of revelation, of truth, of private judgment, of conscience."

> The whole man is now subjected in conscience to another human being, on obedience to whom, in matters of religious belief also, salvation will turn. . . . Whatever the king, as king, ordains, that God will ratify and confirm. . . . What fate could have been worse than the degradation of survival by proclaiming this as one's Faith?

Thus Fr. Hughes. This, of course, was precisely the indictment that the Continental Protestants made of the papal pretensions, and it is a principle which has troubled the established church in England as recently as the Prayer Book controversy.

Fourth, the new religion was introduced without any popular support, as is made evident by the one brief glimpse to be had of the people freely declaring their mind about the religious revolution forced on them by the action of the king. Their silence was broken at Pontefract, when ordinary Englishmen, free for the moment "from all pressure of the executive," demanded that England return to the church from which it had been separated.

Fifth, the major culprits in the debacle were the very men whose chief duty it was to defend the authority and the independence of the church, and upon whom the people were necessarily dependent for leadership. The initial surrender was made by Cardinal Wolsey, the pope's legate or *alter ego* in England, who threw himself on the king's mercy, admitting "the layman's claim to be the cleric's judge" and accepting "the lay contention that the pope had not the right to appoint whomsoever he would to English benefices, nor the right to decide these matters in the courts of the church and by the canon law." The bishops, with one notable exception, played an equally ignoble role. Experienced bureaucrats for the most part, they were trained in canon law and the arts of diplomacy rather than in theology, and had been dependent upon royal favor for their advancement. Among them, a sincere pastoral care was lacking. But perhaps the greatest culprit was Clement VII, who, completely intimidated by Henry VIII, allowed the matter of the divorce to drag on and uttered "not a single syllable of protest or comment" when Wolsey was haled before a royal court in defiance of ecclesiastical law. "This," says Hughes, "is surely one of the most extraordinary things in the whole story and worth a mint of meditation."

Sixth, as a result of Henry's action,

> the coming generations of merchant princes and captains of industry were to be free

> to develop the new habit of everlastingly talking about God—and even about duty to God—as the main force in their lives . . . , without the embarrassment of any such embodiment of these ideals as monasteries, to rebuke the emptiness and hypocrisy of their professions. . . . It is no matter of disputed religious dogma, it is a fact altogether independent of the truth about Transubstantiation or the divine origin of the Roman See, that "the classes whose backing was needed to make the Reformation a political success had sold their support on terms which made it inevitable that it should be a social disaster."

The end result of "the king's proceedings" is "that barren waste in which, at last, the average Englishman has his spiritual being."

For the vast majority of non-Roman "catholics" who are more concerned with the Christian faith than with an ecclesiastical institution, this detailed analysis of the constitutional revolution which preceded the Reformation in England is informative and instructive, but in terms of making a choice between the two alternatives of 1534 it seems a mere quibble. The real significance of "the king's proceedings" is that the door was opened to real religious reform. Not even the Anglo-Catholic would care to defend the "Henrician religion," and Fr. Hughes perhaps should have mentioned that the Council of Constance, as well as the Council of Basel, had something to say with regard to the authority of General Councils. WINTHROP S. HUDSON.

Books in Brief

THE MUSICAL EXPERIENCE OF COMPOSER, PERFORMER, LISTENER. *By Roger Sessions. Princeton University Press, $2.50.* Since the substance of this book was delivered as lectures at the Julliard School of Music, it may be presumed to be addressed primarily to persons preparing for the practice of the profession of music, as composers or performers, but the third category mentioned in the title, the "listener," is given due consideration. Mr. Sessions, one of the most scholarly of composers and theorists, does not minimize the truth that music is ultimately something that happens in the ear of the hearer and in his consciousness as the result of that. (A theological parallel to this is Emil Brunner's statement, in his *Christian Doctrine of God,* that revelation becomes a reality only when it has been received and apprehended.) Composers (even if as deaf as Beethoven) and performers are also listeners, though they have additional experiences as creative artists. I can only imagine how helpful Mr. Sessions' analysis of their work must be to them, but can testify that it can be helpful to a habitual listener who wants to learn how to listen more intelligently and appreciatively. Good listening needs to be learned. For many centuries man has been learning how to hear as well as how to make complicated music. The Greeks would have been as much bewildered by the harmonies of "My Old Kentucky Home" sung in four parts as by its geographical allusions. Much later than that, such present commonplaces as minor thirds and diminished sevenths would have seemed scandalous. Even Mozart shocked his contemporaries by using, in the opening measures of a string quartette which is still called the "Dissonant" on that account, a chromatic interval which now seems so natural that it is hard to find the offending passage in the score. This does not mean that, as Pope said in another connection, "all discord [is] harmony not understood." But much of it is. Listening needs to be learned. Not only in regard to the understanding of what is called "modern" music but in many other matters, Mr. Sessions gives expert assistance.

THE HEBREW IMPACT ON WESTERN CIVILIZATION. *Edited by Dagobert D. Runes. Philosophical Library, $10.00.* It is impossible to review critically or comprehensively this important and weighty work of more than 900 pages. It is a symposium of contributions by 17 authors, most but not all of whom are Jews. Together these authorities provide not only a broad, but also a fairly detailed, account of what Jews have done in the fields of sociology and political science, public administration, social service, science, medicine, music, art, the dance, literature, drama and motion pictures, journalism, geographical exploration, war, law, and philosophy. In addition, there are chapters on Judaism as furnishing foundations for Western religion and for American democracy, and on Jewish cultural influences in the Middle Ages. This range of important material is similar to that covered by Part II of the two-volume work, *The Jews: Their History, Culture and Religion,* edited by Louis Finkelstein (reviewed May 31, 1950). To a less degree it parallels the treatment in *Pilgrim People,* by Anita L. Lebeson (Jan. 3, 1951). The latter, however, limits its field to Jewish achievements in America, while the present volume, under the able editorship of Dr. Runes, takes the world as its parish. Here is an immense amount of material that would make a pretty heavy dose for reading straight through but is important to have at hand for reference.

THE LETTERS OF ROBERT G. INGERSOLL. *Edited with a biographical introduction by Eva Ingersoll Wakefield. Philosophical Library, $7.50.* This is more than a collection of Ingersoll's letters. His daughter gives not only a 66-page biography at the beginning but introduces much narrative and explanatory material with the letters, so that the book is in effect a full-length biography. One is surprised, and pleased, that Ingersoll's role as the outstanding "infidel" of his time is such a small part of the whole. Ingersoll was a hard-headed, softhearted humanitarian, with a lawyer's insistence upon evidence as the ground for belief, and an inadequate understanding of all the kinds of evidence that are relevant to religion. It was his misfortune that he lived in a time when he could exploit "the mistakes of Moses" because so many Christians considered it essential to believe that Moses never made any mistakes. His famous lecture on that topic would fall flat today, except as his magnificent eloquence might give it entertainment value. He stated his own creed (p. 268) in four points: "1. Happiness is the only good. 2. The way to be happy is to make others so. 3. The time to be happy is now. 4. Help for the living—hope for the dead." Points 1 and 3 are half-truths that are as much at home in Christianity as in humanism; a careful agnostic should hesitate to affirm the completeness of his knowledge by that use of "only"; 2 and the first part of 4 are good Christian ethics; and the last part of 4 is a pathetic outreach of hope beyond the limits of his own system of belief. By all the evidence, Ingersoll must have been a great and lovable personality. A tablet marking the site of the home of the "great humanitarian" is affixed to the wall of the Gramercy Park hotel, in New York city, just under the windows of the room that has been occupied by the American Theological Committee of Faith and Order at its biennial meetings during the past twelve years. I have enjoyed calling it to the attention of my colleagues on the committee.

THE OXFORD GROUP, ITS HISTORY AND SIGNIFICANCE. *By Walter Houston Clark. Bookman Associates, New York 4, $3.50.* The activity of the "Oxford" or "Buchman" movement through 30 years affords ample material for such a historical and evaluative study as this. Part of the data was obtained by a questionnaire. Dr. Clark's approach is that of a psychologist (Ph.D. in education, Harvard), with a friendly but not fanatical mood.

THE THREE 'MEANINGS': PRAYER, FAITH, SERVICE. *By Harry Emerson Fosdick. Garden City Books, Garden City, N. Y., $2.95.* In this new one-volume edition, with brief new prefaces, Fosdick's three famous books —*The Meaning of Prayer* (1915), *The Meaning of Faith* (1917), and *The Meaning of Service* (1920)—ought to find many new readers. It cannot be said that the reprint will give the books new life, for they do not need that; they are fresh and contemporaneous to a remarkable degree. But a new generation of readers has arisen, born since they were first published. The pattern of each of the three is the same—a page (more or less) with Scripture, meditation and prayer for each day and a "comment" (8 to 10 pages) on the theme for each week. This plan provides a 10-week course of devotional cultivation and systematic study on prayer, and 12-week courses on faith and on service. What makes these books good is that the study portions frankly face and intelligently deal with the intellectual and practical problems, and that the devotional parts are really devotional and are never used as smoke screens to hide difficulties. Come to think of it, that is doubtless at least a part of what makes Fosdick's preaching good. He has retired now from preaching, regularly at least, but the *Three Meanings* will go right on working for a long time. W.E.G.

CORRESPONDENCE

Color Line and Chaplains

SIR: I have read with great interest your editorial entitled "Needed Chaplaincy Reforms" (Feb. 28) and the editorial in the issue of Feb. 7 on a segregated ministry by chaplains.

At the present time, the navy has only one Negro chaplain on active duty. Another will soon receive orders to active duty, and will receive his basic indoctrination at the Navy Chaplains' School. Chaplain Thomas D. Parham, USNR, is serving at Naval Training Center, Great Lakes, Ill., and is ministering to the naval personnel of that station without respect to color. He is not conducting a segregated ministry, nor is assignment to such a ministry being considered for him.

All chaplains appreciate the concern which you voice about the relationship between the churches and their chaplains. The strengthening of the bond between the naval ministry and the churches will be mutually advantageous. The chaplains will feel that their ministry takes place within the purview of the church, and the churches will gain insight into the specialized, missionary ministry which the chaplains conduct. In my experience, those chaplains have been most effective who have enjoyed the spiritual renewal and moral support of close relation with their churches.

S. W. SALISBURY,
Rear Admiral, CHC, U.S.N.
Washington, D.C. Chief of Chaplains.

Converts Are Psychos?

SIR: I have just finished reading "Roads to Rome" by John Clarke Wynn (Feb. 7) and believe that the most important difference between Protestantism and Romanism was not even touched.

The most important attribute of a Protestant's faith is individuality and self-reliance. These go hand in hand, and most of us are brought up to stand on our own feet with only occasional help from our church.

Now when a Protestant becomes unable to stand on his own, and becomes psychopathic, Romanism can have him.

Chicago. W. W. ANDREWS.

Israel's Politics

SIR: As readers of The Christian Century who have long admired its profoundly ethical and progressive stand on the religious and social issues of our time, we cannot refrain from expressing our amazement at the combination of inaccuracy and prejudice which seems to characterize your recent editorial comments on Israel and the Middle East.

The latest example is the treatment of the Israel cabinet crisis in your issue of Feb. 28. By a logical process not shared by any trained commentator on the scene, your editorial writer reaches the conclusion that Mapai, Mr. Ben-Gurion's party, cannot be expected to win the next election and that Israel will probably be dominated by either the pro-Soviet Mapam or the reactionary religious bloc—in either case becoming "a serious obstacle to Western, and especially to American policy in the Middle East."

Actually, it is almost absurd to speak now of Israel's being dominated by the extreme left. That the municipal elections of last November showed a distinct swing to the right is common knowledge. As Philip Toynbee, the correspondent of the London *Observer*, put it in a dispatch of Feb. 18, "It is virtually certain that new elections will in any case give more seats to the General Zionists. They have been the party of reasonable opposition, and much of the inevitable economic discontent in the country will serve to increase their vote. Mapai will probably hold its present position and the principal losers will be the isolated and indignant Mapamniks."

Virtually all political analysts of the Israeli scene share Mr. Toynbee's belief that Mapam will lose in strength, that Mapai will probably retain its present strength and that the General Zionists will gain in strength (probably drawing votes from the religious bloc and the right wing parties). Mapam has *not*, despite your editorial, gained strength from among the new immigrants hailing from the iron curtain countries: those new immigrants, with few exceptions, have struggled so desperately to escape from Soviet domination that they would be the last people in the world to espouse a pro-Cominform Soviet orientation for Israel.

As for the religious bloc, it undoubtedly will attract many of the new immigrants from the Middle East countries. But there are absolutely no grounds for asserting that the religious bloc is so reactionary (presumably in its economic and political policies) as to be an impediment to American foreign policy in the Middle East. Two of the four parties constituting the religious bloc are moderate labor groups; all are of course ardently anti-Communist. If there are individuals among them with theocratic tendencies, it must be remembered that they are led by intelligent men who realize that a 20th century state must grant equal religious freedom to all its citizens, whatever their creed. Altogether, it is difficult to understand why a religious bloc victory (which is hardly conceivable anyhow) would be detrimental to American policy.

Your editorial notes on Israel's inner political situation are, we fear, no further from the facts of the case than a previous comment (in your Jan. 24 issue) on the need for United States re-examination of our Near Eastern policy. "We should take steps," you say, "to help implement all U.N. decisions regarding Palestine." . . . It is not in literal execution of all the U.N. resolutions on Palestine that the key to real peace and reconciliation in the Middle East lies. The conditions which the original U.N. resolutions were framed to meet have been unrecognizably altered by the giant historic forces set in motion by the Arab invasion of Palestine in 1948 (an invasion frankly intended to frustrate the execution of the partition resolution).

Even the Arab League at its January 1951 meeting has recognized the need still unrecognized by your editorial writer, to adjust the policies of today to the realities of today. Its political committee has agreed, a Reuters dispatch of Jan. 24 from Cairo tells us, "to work for the permanent settlement of about 700,000 Palestine Arab refugees in various Arab territories as 'a matter of urgency.' Previously it had insisted Israel must take them back."

This resolution reflects the decision to urge resettlement in the Arab states, taken by a conference of the Palestine refugee committee in Lebanon. It may well reflect also the considered opinion reached by the U.N. Conciliation Commission for Palestine in its report of Oct. 23, 1950, which states that "having the interests of the refugees themselves in mind" attention must be concentrated on possibilities of resettlement in the Arab countries, since the conditions returning refugees would find in Israel would be vastly different from those which prevailed there three years ago. Israel has publicly stated its readiness to pay into a refugee resettlement fund the compensation it owes Arab refugees who abandoned their property.

Cannot The Christian Century, forward-looking and ethical organ that it is, be as realistic as the U.N. Conciliation Commission and the Arab League political committee? CHARLES E. SHULMAN,
Rabbi, Riverdale Temple, New York, N.Y.
JACOB J. WEINSTEIN,
Rabbi, K.A.M. Temple, Chicago.
PHILIP S. BERNSTEIN,
Rabbi, Temple B'rith-Kodesh,
Rochester, N.Y.

Respectable Gamblers

SIR: Just read your wonderful editorial, "Outlaw Organized Gambling" (March 21). You are absolutely right; our church people must wake up, stand up and speak up in the fight for decency in our communities.

One factor which makes it so difficult a battle for the churches is the "respectable" gambling which goes on in thousands of clubs and organizations who maintain themselves by illegal slot machines, for in these clubs you have a great number of the so-called best and most influential men in the community. Yet, strangely enough, outside of a few references to this evil in The Christian Century, this insidious aspect of the gambling evil goes on unchallenged.

DAVID C. HANCOCK.
Presbyterian Church,
Madison, Ind.

NEWS of the CHRISTIAN WORLD

C.C.I.A. Rejects Red 'Peace Bid'

At Request of World Council Leaders, Commission Prepares an Answer to Appeal from Warsaw

GENEVA, March 20.—The Commission of the Churches on International Affairs has issued a fully documented explanation of why the churches it represents must decline to support the "peace appeal" sounded by the Second Congress of Peace at Warsaw last November. The document was prepared at the request of the presidents of the World Council of Churches. In effect it is a reply to the letter which M. Joliot-Curie, president of the World Peace Council, addressed on Jan. 26 to Pastor Marc Boegner, French Reformed leader and one of the World Council presidents. In that letter, Joliot-Curie urged the council to support his organization's proposals for a "progressive and controlled reduction of armaments as a basic condition for a solid and durable peace." In its explanation the C.C.I.A. cites statements issued by the World Council's 1948 Amsterdam Assembly, by the central committee at its 1950 meeting in Toronto, and by the executive committee at Paris last month. Then it affirms its strong agreement with the need for progressive reduction and eventual abolition of all national armaments. It sets forth, however, conditions which must be met before those aims can be implemented. It insists, for instance, that the United Nations must take measures to safeguard against aggression and to insure continuous control of disarmament.

Set Up Youth Delegation To St. Paul Festival

The World Council of Churches' youth department is helping select the 55 young people from various countries who will join 25 young Greeks to form an interconfessional delegation to the St. Paul Festival to be held in Greece in June. The department was asked to participate to insure that no one country or confession would be too heavily represented. The festival will celebrate the 1,900th anniversary of St. Paul's landing in Greece. Before attending the final service June 29 on Mars Hill in Athens, the delegation will visit scenes of the apostle's missionary voyages—Salonika, Philippi, Nicopolis, Appolonia, Berea, Corinth, Crete and Rhodes.

CIMADE Opens Center for 'Hard Core' Refugees

The premises and garden of a 17th century chateau, the "Haute Maison," near Paris, as well as a large cabinetmaker's shop, have been taken over by CIMADE, French interdenominational youth relief organization. There 100 "hard core" displaced persons, who otherwise would be ineligible for resettlement, will be housed and enabled to support themselves by breeding poultry and working at handicrafts. Since CIMADE's religious basis prevents it from raising funds on a commercial basis, the World Council of Churches' interchurch aid department has made a grant to help provide equipment and breeding stock. Other financial support is welcomed. At present young volunteers representing different denominations in Great Britain, Sweden, Switzerland and the United States are helping out in CIMADE's work among refugees and German students and workmen now living in various areas of France. At CIMADE's latest interconfessional study course, conducted at Le Rocheton, American, Belgian, Bulgarian, Dutch, French, German, Rumanian and Russian young people took part in the program, which included Bible study, intercommunion and consideration of the pastoral ministry.

L.W.F. Plans for 1952 Assembly

Sylvester C. Michelfelder, executive secretary of the Lutheran World Federation, and an advisory committee have made final selection of the six subthemes to be dealt with at the federation's 1952 assembly to be held at Hannover, Germany, under the over-all theme, "The Living Word in a Responsible Church." Six international commissions are now at work on study booklets for the subthemes—theology, world missions, inner missions (welfare), evangelism and stewardship, students and youth, and women of the church. The material will be ready for printing next September. On the advisory committee which worked with Dr. Michelfelder in planning the subthemes were Prof. Abdel R. Wentz of Gettysburg, Pa.; Bishop Anders Nygren of Lund, Sweden, president of the L.W.F.; and Bishop Hans Meiser of Munich, Germany. Other international commissions—for instance, that on international affairs, of which Bishop Hans Lilje of Hannover is chairman—will present recommendations directly to the assembly's plenary session. To insure widespread support and interest among Germans, six groups made up of theologians and church workers are preparing a study guide for the 2,000 congregations of the Hannover regional church. Copies of the guide will also be sent to other Lutheran churches in Germany.

And So Forth

Charles Hein of Wauwatosa, Wis., has joined the World Council's youth department here to help organize the ecumenical work camps which the department sponsors.

During his recent tour of Europe, Dr. P. G. Bhagati, lay head of the Church of the Brethren in Bombay, India, was taken by Robert Zigler, the Brethren Service Commission's European director, to visit the mother church of the denomination at Schwarnau-on-the-Eder in Germany.

Robert C. Mackie, director of the World Council's interchurch aid department, has been in Greece consulting with church leaders on the spiritual and material aid programs being carried on there.

Robert Miller of Toronto has come to the World Council's office here to help prepare for the European laymen's conference to be held at the Evangelical Academy in Bad Boll, Germany. Miller has been working at Bad Boll for the past year.

Edson Sower and Dean Neher of the Brethren Service Commission have begun work on agricultural relief projects in Joannina in the northwestern part of Greece.

BERNARD CAUSTON.

Urge That Drives End All Gambling

Buffalo Methodist Ministers Reiterate Opposition to Charity Games—Reveal State Laxity

SYRACUSE, N. Y., March 27.—At its March meeting the Buffalo district Methodist ministers' association asked for an extension of the current antigambling drive in their city "to include all forms of gambling whether it be by charity organizations or private interests, by bingo or at race tracks." They declared that "if gambling is wrong anywhere, it is wrong everywhere." Their resolution reaffirmed the traditional Methodist stand on gambling as restated by the denomination's 1948 General Conference, which said: "Gambling is a menace to business integrity. It breeds crime and is destructive of good government. The nation must rise in spiritual might to end this rapidly growing evil." When three bingo halls in Buffalo were refused renewal of their licenses, a group of women visited the city hall and urged the mayor to "fight for our bingo."

State Police Admit No Interference

Meanwhile, Supt. John A. Gaffney of the New York state police told the Kefauver crime investigating commission that gambling is "wide open" in Saratoga Springs, and that it is the state's policy not to interfere. Through accepted practice, state police do not act in a city which has its own police force. Gaffney said, however, that his men would have gone into Saratoga Springs to "clean up gambling" if the governor's office told them to. So far Gov. Dewey has made no comment on Gaffney's testimony. The legislature, however, has appointed its own commission to investigate the "moral and economic effect" of horse racing in the state. The New York state council of churches' legislative committee has called for a state investigation and an overhauling of racing and gambling laws. Among the many desirable bills which failed to pass in the recent session of the legislature because they were bottled up in committee was one to grant county local option on the establishment of new parimutuel harness racing tracks.

Legislators Study Situation In Comic Book Field

The joint legislative committee set up to study the publication and distribution of comic books made the following recommendations: (1) That the industry set up immediately a voluntary self-administered censorship. (2) That district attorneys and police take a more active interest in eliminating the "objectionable" comic books and pocket editions of immoral stories now crowding many newsstands. (3) That voluntary citizens' review groups be encouraged. (4) That the committee's study be continued and broadened to include radio, television and motion picture programs. (5) That the committee conduct a series of hearings and report to the 1952

legislature whether voluntary regulation has been achieved, and, if it has not, whether legislative regulatory action is required.

Urges Better Use of Food Surpluses

At a forum held under the auspices of the Syracuse Peace Council early this month, Arthur Draper of the U.S. department of agriculture said that it would be "rank foolishness" for us to try to feed the world's hungry indefinitely, but that at the same time it will be "criminal negligence" if we fail to use our food surpluses wisely to satisfy the hunger of other nations. Dr. Draper pointed out that we are paying $9,000 an hour to store our wheat surpluses in this country, while India awaits our decision on her request for 2 million tons of grain. He urged that the grain be given with no strings attached. If people of the overpopulated areas of the world are helped to acquire the proper skills and information, Dr. Draper believes, those areas can become highly developed.

Cornell Acquires Valuable Historical Documents

Cornell University recently acquired the valuable Nicholas H. Noyes manuscript collection, which includes a wealth of material pertaining to American history. Among the items are two letters written by George Washington. One of them was written to Col. David Humphrey, a close personal friend, less than a month after the constitutional convention ended its work. In it, Washington expresses the opinion that the draft constitution "is not free from imperfections" but that it is "wise to adopt it." The collection also includes a complete set of autographed documents written by the 56 signers of the Declaration of Independence.

And So Forth

The recent session of the legislature passed 1,269 new laws and adopted the largest budget in its history—slightly less than $1 billion.

Charles H. Schmitz has resigned the pastorate of Calvary Baptist Church here to become director of radio education for the Protestant Radio Commission. He will continue to live in Syracuse.

Four Protestant churches in Buffalo have been burglarized since the first of the year, with a total loss of $711.

Only three walls of the 75-year-old First Baptist Church of Rensselaer were left standing after a recent fire.

The state university has been authorized by the board of regents to award new degrees as associate in arts and associate in applied science to graduates of the two-year courses at its six agricultural and technical institutions and at its five institutes of applied arts and sciences.

St. Paul's Baptist Church in Utica, a Negro congregation with Louis C. Brewer as pastor, has left its old building near the downtown business section for new quarters, the former House of David synagogue in the area where many members of the congregation now live. Purchase of the building was made possible through the assistance of United Churchmen of Utica, which sponsored three concerts of spirituals by the St. Paul's choir that netted over $1,000.

WALTER D. CAVERT.

BOOKS by Clovis G. Chappell

CLOVIS G. CHAPPELL has long been recognized as one of the outstanding preachers of this country. The force and power of his sermons, his rare understanding of the Bible and of human needs, have made him in constant demand as a speaker and special preacher. After a long and successful ministry, he retired from active pastoral work in 1949, and devotes himself to speaking and to writing.

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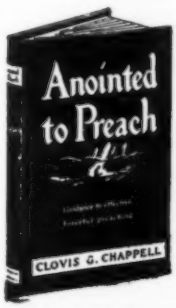

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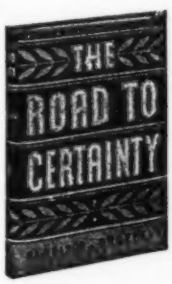

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Debate Christian Faith on Campus

Bucknell University Devotes Week to Consideration of How to Meet 'Crisis in University'

LEWISBURG, PA., March 26.—The nature and function of the Christian college in American education was the focal point of interest during Bucknell University's eighth annual Religion in Life Week Feb. 28-March 4. Five months of student-faculty discussion of Walter Moberly's *The Crisis in the University* preceded the week's emphasis on "The Christian Faith Confronts the Crisis in the University." Wide interdenominational, interfaith and interracial participation contributed to the success of the project, which was sponsored by the university and the American Baptist Convention.

Addresses, Convocations, Discussions

Three major channels of communication were provided between conference leaders and the campus community. In major addresses Robert L. Calhoun of Yale, John A. Coleman of the University of Toronto, Arnold S. Nash of the University of North Carolina, and Elton Trueblood of Earlham College challenged the university to assume spiritual leadership in this time of world crisis. In an expansion of the interdisciplinary approach employed by the Moberly study groups, the student steering committee and its Christian association advisers planned academic convocations in six divisions of the curriculum. There experts in such areas as the social and natural sciences, commerce and finance, engineering, English and the humanities analyzed ways in which the present crisis manifests itself in the various fields of learning. Finally, in some 60 discussion groups held in sorority and fraternity houses and dormitories students brought the problems down to the individual level under the guidance of chaplains, seminary students, professors and religious counselors representing the Protestant and Catholic churches and the Jewish faith.

After meeting around the breakfast table each morning for two hours of lively argument and helpful consultation, the visiting leaders were escorted through a busy schedule of luncheon engagements, classroom assignments, lectures, informal coffee hours, retreats and, finally, group discussions which often lasted far into the night.

Leavener or Integrator?

Crux of the debate on the function of a Christian college was the question: Should religion serve as a leavening ingredient in the campus community, or should it be a consciously imposed integrating factor in the life of the institution?

The speakers agreed that the Christian colleges, specifically the church-related ones, are all too often failing to perform any distinct function in American society. Dr. Trueblood deplored the tendency toward secularization, charging that in many instances the church-related schools prefer to ignore their Christian origin.

At one of the faculty luncheons, Dr. Calhoun suggested a cooperative relationship between the church and the college. Both are "committed communities," he said—the one devoted to the worship and service of God, the other to the pursuit of truth. Each should stimulate the other to achieve its aim.

"The church should not try to make the college into a church, nor should the college expect the church to become an academic community," Dr. Calhoun continued. "The Christian college will be one that cultivates a climate . . . that will be favorable to attainment of Christian insights and attitudes. But I can see that such a climate might exist in a community in which there is a segment of non-Christians. There is danger of loss of vigor if one associates only with like-minded people. The clarity, the enthusiasm and determination of the Christian community can be enhanced if it lives in a relationship of respect to the non-Christian tradition."

For a Christian Community

At this point Dr. Trueblood took issue with Dr. Calhoun, advocating that the college try consciously to be a Christian community—"from janitor to president, and including the coach and business manager." "This does not mean that they should be pious people, but that they should exhibit a vigorous and intelligent concern for the Christian faith and way of life," he said. "We have got to buck the pagan atmosphere on the American campus. To do it, the Christian convictions of the man who teaches chemistry may be far more important than the convictions of the man who teaches Bible."

The 'Liberal Education' Concept

As to how the church-related college can recover its unique function in American education there was some divergence of opinion. As one solution, the concept of "liberal education" was offered.

Dr. Coleman labeled such a concept a "chimera" and an "illusion" in a society that sends most of its students to professional schools. He censured the Christian colleges for adopting "liberal education" as their highest aim. Dr. Nash concurred, pointing out that Christian colleges risk becoming "vehicles of idolatrous doctrine" when they adopt as determinative such concepts as "liberal education" or "private enterprise."

A Chance to Pioneer

Taking up the cudgels on behalf of liberal education, Dr. Calhoun admitted that in many instances it does not live up to its name. "The real nature of liberal education needs to be reconceived," he said. "Here is an area in which our church-related colleges can pioneer. They can rediscover the fundamental objectives of higher education—whole education for whole persons, with full recognition of the religious significance of life."

Discussion of the various interpretations offered concerning the task facing the Christian college has continued on the Bucknell campus throughout the month. Students and faculty members have met to plan a follow-up program whereby the insights gained during the stimulating sessions of the conference can be applied to everyday life on the campus.

ANNE B. APPENZELLAR.

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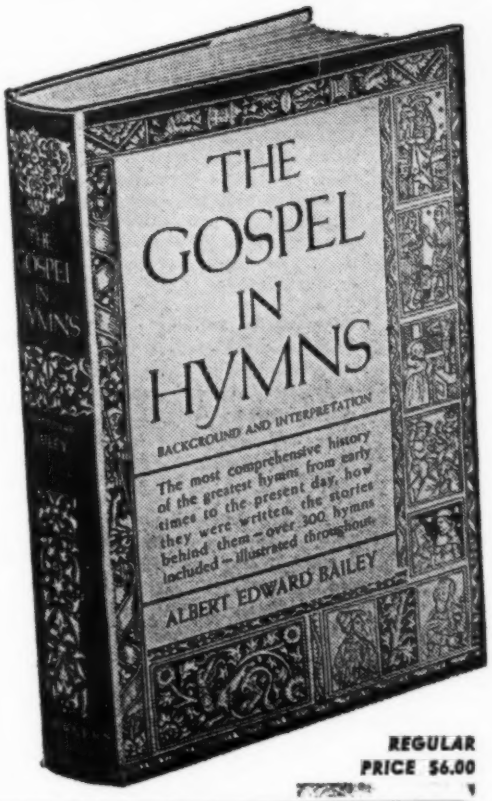
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Deny Permit for Mexican Chapel

Nation's Supreme Court Upholds Ruling by Ministry That Minority Sect Should Be Restricted

MEXICO, D. F., March 15.—The Mexican supreme court has upheld the ministry of control (state department) in its denial of a permit for the opening of a new Protestant chapel in Tabernillas, a village in the state of Mexico. There the Christian Interdenominational Church had built a new chapel and applied for permission to open it. The ministry's refusal to grant the permit was based on reports made by the Almoloya county president and the state government. These recommended that permission be denied on the grounds that the Evangelical congregation was "just a minority" in the town and that the opening of a place of worship for a "creed" other than that of the majority would "disturb public peace." (The Roman Catholic majority in Tabernillas had threatened to expel the Protestants from the town by force if the chapel were opened for public worship.)

National Committee Appeals Ruling

The National Committee of Evangelical Defense appealed the ministry's ruling to the supreme court. The court's decision upholding the ruling stated that the ministry is empowered by law to grant or withhold such authorization, at its discretion. The committee, however, has not given up all hopes of obtaining a revision of the court's verdict. It now plans to enter a new appeal on the ground that the powers granted to the ministry are unconstitutional because they infringe on Articles 14, 16 and 24, which guarantee to all citizens freedom of religion and worship.

Minorities Suffer Discrimination

Such an appeal is obviously called for. As things stand now, Protestants desiring to open a new church to public worship are at the mercy of the ministry of control, with no hope of obtaining justice through an appeal. Several scores of applications for permits to open new Protestant churches are now "on the shelf" at the ministry. So far as is known, no Roman Catholic application has been denied. New Catholic churches are springing up everywhere, and the federal government is contributing 10 million pesos to refurbish the huge square in front of the Basilica of Guadalupe here. The court's decision has grave implications for religious freedom in Mexico. Protestants are in a minority throughout the country except in a few Indian communities. It is evident that the ministry can refuse almost any application for a new Protestant church on the ground that its members are a minority in the community or on the pretext of maintaining "public peace and order."

Mayor Persecuted for Fairness To Protestants

Because he sent policemen to disperse a mob that was trying to break up a Protestant prayer meeting in a private home, the mayor of Zapotitlan de Mendez, state of Puebla, has been threatened by Roman Catholic fanatics in the area. They have denounced him before the state government and are seeking to have him ousted from his office. Before the incident, local extremists had urged the mayor to expel the Protestants from the town. Gaining no immediate support from him, they surrounded the house where the Protestants had gathered for prayer and tried to break in the doors in order to drive the worshipers away. It was then that the mayor sent in the police. Later he had the leaders of the mob brought before him and fined them. There have been other cases in which local and county authorities who try to be fair to the Protestants within their jurisdiction and to protect them from fanatical attacks have been bullied by extremists of the majority religious group.

Reminds Ambassador O'Dwyer Of Hierarchy's Role

Ambassador O'Dwyer does not lack for free advice and polite warnings from Mexicans on all sides. The latest comes from Prof. Santiago G. Flores. For his excellency's benefit, this Protestant layman reviews Mexico's history in order to demonstrate that the Roman Catholic clergy here has been traditionally opposed to democracy, progress and freedom. "You certainly know all this, Mr. Ambassador," he writes. "But I just wanted to remind you of it, so you may keep it in mind as a sort of memorandum when the opportune time comes."

And So Forth

According to a report issued by the ministry of public information at the end of last year, 3,330,597 persons have been emancipated from illiteracy since the national literacy campaign was launched a few years ago.

Ariel Zambrano has been installed as the new secretary for Christian education under the Evangelical Council of Mexico. The Lutheran Evangelical Church recently became a member of the council.

Among Protestant leaders who have recently visited Mexico were Maj. Milton Atkins and Brig. James Longino of the Salvation Army, Dr. and Mrs. James E. Ellis, Elizabeth Lee, Dr. and Mrs. Jesse M. Bader and Henry D. Jones.

Around 6,000 persons attended the rally with which the Evangelical Independent Church closed its annual convention here Feb. 22. All denominations were represented in the audience and on the speakers' list. Einar Waermo and Einar Ekberg, the Swedish evangelical singers, participated in the program. Since there is no Protestant church in Mexico large enough for so big an audience, the meeting was held in the Coliseo boxing arena. G. BAEZ-CAMARGO.

Announce Theme of Annual Wellesley Institute

"East and West: Crisis and Challenge" is the theme of this year's Summer Institute for Social Progress to be held July 7-21 on Wellesley College's country campus on Lake Waban in Massachusetts. This annual conference is open to men and women concerned with meeting human needs. Among the resident leaders and visiting speakers are experts in international, national and community relations. Detailed information may be obtained from Dorothy P. Hill, institute director, at 14 W. Elm Ave., Wollaston 70, Mass.

Explain Appeal Of Communism

British Missionaries Say Reason for Growth is Social and Economic Rather Than Political

LONDON, March 22.—From replies to questions he addressed to 135 key people working in Africa, the Middle East, India, China and Japan, Canon Warren, general secretary of the Church Missionary Society (Anglican), deduces that today's real challenge is not "political communism," but the fact that communism has convinced many people that it offers the quickest means of realizing a more just social order. Canon Warren posed two main questions: (1) To what extent is communism a growing influence in your area? Is it Marxian communism, held with ideological conviction, or is it primarily an expression of idealism seeking for a more just social order? (2) Is the church being encouraged to equip itself for witness? Is instruction being given in schools and colleges . . . both about communism and about the nature of the Christian witness? From the replies, Canon Warren discovered four main grounds upon which communism is attracting devotion: it provides an escape from destitution, it supplies an ideal, it fills a vacuum and resolves a frustration, and it is an aid to ambition. The canon warns the churches that personal religion is not enough. He declares that a revival must deal with the corporate life of the community in its economic discipline. It is at this level, he believes, that the most effective answer to communism will emerge.

Conservatives Filibuster To Force Election

How long till an election? Mr. Churchill and his party are out to force one at the earliest possible moment. They are campaigning in the House of Commons to wear down the government's morale by a filibustering process of "prayers"—a familiar method which "prays" the House to annul orders of ministers. This process means snap divisions, all night sittings and guerrilla warfare in which victory goes to the untiring. In the country at large a whispering campaign against the party in power goes on, with the government's stock being "talked down." Meanwhile Mr. Attlee, who alone can decide that an election shall be called, holds his peace and is probably waiting for the spring weather to cheer us up before he goes to the nation. However, there is no certainty that the Churchill forces would win even should an election be held.

An American Admiral? Britain Objects

It is long since anything has so stirred British public opinion as did the suggestion that an American admiral should be supreme commander in the Atlantic. Everybody admits that the American fleet is now much larger than the British, and that America probably has admirals who know as much about the sea as their British counterparts. But to tell a British sailor that he no longer rules the Atlantic waves arouses his ire. Even the Archbishop of York was stirred to protest, and what the man in the street, who probably does not know port from starboard, had to say is unprintable. However, the explanations

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given in Parliament allayed the rising storm, and it now looks as if the herring pond will be shared happily by Uncle Sam and John Bull.

Propose New Ground For Divorce

A proposal has been made in Parliament that a seven-year separation be recognized as grounds for divorce. It is stated that over 100,000 marriages in this country have ended in separation, although no grounds exist on which divorce may be obtained. Many of the parties to these marriages are compelled to be celibates or contract irregular unions. Experienced social workers say that piecemeal adjustment of our divorce laws is leading to confusion. The government proposes appointing a royal commission to survey the whole field of divorce laws and make recommendations. Its proposal will compel the churches to clear their own minds on a complicated subject which, in the opinion of many churchmen, is not adequately met by the present Christian "No" to all divorce.

China Missions' Closing Discourages Gifts

Children of members of the China Inland Mission staff are being evacuated to this country from China by air. The mission has not yet announced its plans for future work. Mission circles are discussing a three-point program stressing prayer, understanding and partnership as a means of maintaining interest in the Chinese church. There is a widespread assumption that withdrawal from China means that less mission funds will be needed. Most boards, however, have announced that they intend to support the same number of missionaries by opening new work in the Far East, particularly where Chinese-speaking people live. The Methodist mission board reports an increase in giving of $30,000 over the previous year, but other boards report decreases.

And So Forth

A new link in Anglo-American relations has been started by the Pennsylvania Welcome Society's appeal for an English sundial to place in the garden of Pennsbury, William Penn's home near Philadelphia. Several offers have been made, one of a sundial made by John Moss of London in 1679. The owner says he had intended to present it to Cornell University, but now feels that Pennsylvania should have priority since it intends to honor the memory of the great Penn.

Tshekedi Khama, until recently regent of the Bamangwato people in South Africa, is here for consultations with the government. His nephew, Seretse Khama, chief of the tride, is now living in London with his English wife.

Emory Ross of the (U.S.) National Council of Churches' foreign missions division has been in London consulting with mission boards on African problems.

The death from fever of Norman Sherwood Jones, 40, assistant bishop of Lagos, is a severe loss to the church in West Africa.

Canon I. T. Ramsey has been named Nolloth professor of Christian philosophy at Oxford.

York Minster has restored its 13th century timber roof after 16 years' work.

CECIL NORTHCOTT.

Free Methodists Again Set 'Giving' Record

Again in 1950 the Free Methodist Church ranked highest among Protestant denominations in total contributions per member, according to a statistical report covering 53 denominations in the United States and Canada. Per capita giving was $169.11.

Plan Resettlement of 'Volksdeutsche'

Since it expects its resettlement of displaced persons to be completed within the next few months, the National Lutheran Council's resettlement service has launched its new program to help 1,000 ethnic German (*Volksdeutsche*) families find new homes in this country.

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Korea Churches Continue Work

In Chicago Address, Methodist Bishop Lew Reports Religion Active in Relieving Distress

CHICAGO, March 28.—At their March union meeting at Chicago Temple Monday, ministers of the area gained first-hand knowledge of the state of the Korean churches under the stress of war from Hyungki J. Lew, acting Methodist bishop of Korea. In spite of tremendous difficulties, Bishop Lew said, religious activities are proceeding in Korea, and the Christian church is the only religious organization active there today. Particularly effective has been the work of Presbyterians, Methodists and Catholics among refugees and prisoners of war. This in spite of the fact that many outstanding men have been killed or forced into slave labor—a fate which the nation's business and professional leaders have also suffered. Bishop Lew declared that not more than 10 to 15 per cent of the Koreans —north or south—are Communists, although the communist movement had been active in the country for many years. He said that people who have been forced to live under the Communist regime are dismayed by its ruthlessness. Farmers who formerly suffered because they had to give up 30 per cent of their crops to landlords find their new Communist rulers demanding 70 per cent. The only way the Korean people can bear the misery and devastation of the present, Bishop Lew said, is by realizing that through it communism may be eradicated.

Thanks American Donors For Relief Gifts

Out of their meager resources, the Korean churches raised enough money to send Bishop Lew and Hyung Chik Han, Presbyterian pastor from Pusan, to the U.S. and Canada to extend the thanks of the Korean people for the money and goods which have been sent to relieve their suffering. Bishop Lew is speaking in cities from coast to coast. He appealed for more aid in the form of commodities of all kinds, which can now be forwarded through Church World Service. Asked about attitudes of the people toward American servicemen, Bishop Lew said that they feel toward them respect, but not the worship they accorded American missionaries. The kindness the soldiers show toward the children, he said, has won the hearts of many people.

Graham Urges Morality in International Relations

At the closing session of the three-day emergency conference held here recently by the American Association for the United Nations, Frank Graham, former North Carolina governor and senator, made an eloquent appeal for a return to "old-fashioned Christianity" in international relations. He called on the nation to achieve a basic morality, justice and faith in our fellow men, which he said would alone lay the foundation for a strong United Nations and a lasting peace. The conference, attended by 300 delegates from 91 national organizations, proclaimed that war should

not be regarded as inevitable, opposed unilateral action, and urged support of the U.N. as the keystone of American policy. It called on all Americans to accept their responsibility to carry forward in their communities and organizations educational work regarding the U.N. and sound principles of international relations and to keep their elected representatives aware of their principles and desires.

Menninger Relates Religion And Psychiatry

Protestant ministers and their wives filled the sanctuary of the University Church of Disciples of Christ on four consecutive evenings during the Chicago Theological Seminary's annual Ministers' Week to hear Dr. Karl Menninger, Topeka psychiatrist, deliver the Alden-Tuthill lectures, which this year were on psychiatry and religion. Dr. Menninger stressed the similarities between the two fields, and minimized the differences. He pictured the psychiatrist as one who is putting Christianity into practice and translated psychoanalytic theories and principles into theology. "There is in the theory and practice of psychiatry a basic attitude of faith," he said. "The life work of the psychiatrist does not conflict with either the usefulness or the content of religion." Dr. Menninger pictured Freud as more religious than he realized; the famous Viennese, he pointed out, held that the capacity to live depends on the capacity to love—the capacity to master the aggressive tendencies represented by hate. He said that the psychiatrist's acceptance of his patients' hostilities while refusing to act against those hostilities is akin to Christian love. Referring to the agnosticism of some modern psychiatrists, Dr. Menninger explained: "I suspect that this refers more to conceptual nonconformity than to deep reverential emotion."

Oxnam Scores Critics of Public Health Insurance

In his address to the 500 delegates to the American Protestant Hospital Association's 30th convention here early in March, Methodist Bishop G. Bromley Oxnam flayed the American Medical Association for its opposition to national health insurance. He scorned those who "cry socialism" whenever public health insurance is mentioned but accept the post office system, highways and public schools as "good." Upholding the principle of separation of church and state, Bishop Oxnam denounced those who "reach into the public coffers to support private institutions." The bishop's views on public health insurance were in marked contrast to those expressed by most of the other speakers who appeared before the delegates. They differed also from those heard at the annual conference of the National Association of Methodist Hospitals and Homes, which met during the same period.

And So Forth

Returning from leading 50 Illinois Methodist ministers in a three-day seminar at Washington, D. C., Russell W. Lambert preached a forthright sermon to his suburban Glencoe congregation on "This Nation Under God." Declaring that the most disturbing development in our nation's history is its growing militarization, Lambert warned that this trend must be speedily checked, else we will find ourselves "living under the domination of the military mind for the rest of our and our children's lives." He pointed out that there is a difference between military security as a need and militarism as a policy.

Missouri Synod Lutheran churches have just completed a six-week institute on Christian marriage and successful living. The institute met in selected churches throughout the Chicago area.

The Illinois church council during March conducted area vacation church school leadership training conferences in 25 cities throughout the state.

A memorial plaque honoring James Supple, religion editor of the *Chicago Sun-Times* who was killed last summer in a plane crash near Japan, was presented yesterday to Marshall Field, Jr., publisher, by the Religious Newswriters Association. Representative Protestant, Catholic and Jewish clergy took part in the ceremony in

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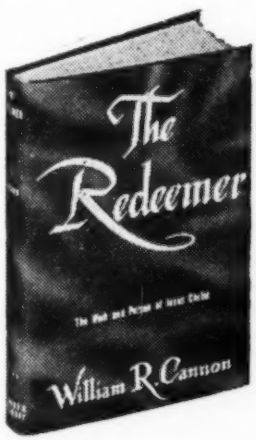

THE AUTHOR

WILLIAM R. CANNON is professor of church history and historical theology, Candler School of Theology.

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the *Sun-Times* city room. The plaque, of polished hardwood, was donated to the association by the Cleveland public school system.

Mrs. Herbert Crowe of Springfield has resigned as director of the Illinois CROP (Christian Rural Overseas Program), a position she has held since the agency was established in 1947. In announcing her resignation, CROP officials paid tribute to her as "a great humanitarian, a skilled organizer and a tireless, faithful church worker."

Commissioner John J. Allan, Salvation Army chief of staff, arrived here yesterday on an official visit from international headquarters in London.

Some 12,000 Protestants participated in the Easter sunrise service sponsored at the city stadium by the church federation of Greater Chicago and the *Chicago Daily News*. Methodist Bishop Ivan Lee Holt of St. Louis preached the sermon, and special music was provided by the Disciples of Christ festival chorus.

Some 2,0000 young Lutherans participated in the All-Chicago Lutheran youth Lenten vesper service held Sunday afternoon March 11 at the University of Chicago's Rockefeller Memorial Chapel. Marcus Rieke, youth director of the American Lutheran Church, delivered the Lenten message. The committee which planned the service represented all the Lutheran synods.

VIRGIL E. LOWDER.

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List Religious Affiliations Of U.S. Senators

A list of the religious affiliations of senators in the U.S. 82nd Congress reveals that 19 are Methodists, 11 Presbyterians, 11 Episcopalians, 9 Baptists, 9 Roman Catholics, 8 Congregational Christians, 5 Disciples, 5 Lutherans, 3 Latter-Day Saints, 2 Christian Scientists, 2 Friends, 1 Unitarian, 1 Jewish and 3 "Protestants."

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New York Winces At Crime Facts

Revelations Sober Easter Observances—Gains Registered in Moves to End Discrimination

NEW YORK, March 27.—The usually calloused conscience of New York has become amazingly aroused over the recent revelations of crime in its midst by the Senate and local investigators. Leaders of high standing and apparent integrity are being accused daily. Resignations from public office are legion. With one voice the clergy have risen in synagogue, church and cathedral to cry out against the shame and hypocrisy of it all. At Temple B'nai Jeshurun, Rabbi Israel Goldstein declared: "Here is a challenge to public bodies and organs of public opinion. Here is an area in which Protestant, Catholic and Jewish leadership should consult jointly and adopt measures separately and jointly to combat the evil trend." In his Easter sermon at St. Mark's Methodist Church, Samuel H. Sweeney said: "Crime has been brought out into the open. Morality is now taking the center of things in the world. Christ came into the world and by his resurrection has shown that the true things of life will never die."

Serious Mood Pervades Easter Services

As New Yorkers thronged to church to participate in Holy Week and Easter services, they were affected by the mood and spirit of the city. Concern for the shadow of crime over the city was shared with appeals for civilian defense workers and earnest prayers that war might be averted. Interspersed among the crowds were many young men and women in uniform. Speaking to nearly 7,000 persons crowded into Radio City Music Hall for the Protestant council's Easter Dawn service, Reinhold Niebuhr declared: "We fall into sin by fearing death. The tragedy of modern man, with his tremendous power over nature, is fear. We are all insecure. We use all the gifts God has given us to increase our power at the expense of our fellow men." East Harlem Protestant parish held its second annual Easter service on an open lot at noon, followed by holy communion. It was conducted by J. Archie Hargraves and Hugh Hostetler, recent graduates of Union Theological Seminary who are joint pastors of the parish.

New Appointments At Union

Union Theological Seminary this week announced three new appointments to its faculty and board of trustees. Ronald Bridges, executive director of the broadcasting and films department of the National Council of Churches and formerly president of Pacific School of Religion, was named consultant in audiovisual education and lecturer in practical theology. Pres. Henry P. Van Dusen points out that Dr. Bridges' experience makes him particularly well qualified to advise the seminary in construction of its new audiovisual center and in its extended program of research and practice in the audiovisual field. Ed-

ward O. Miller, rector of St. George's Church, Manhattan, was appointed to the faculty as lecturer in Protestant Episcopal Church polity. Paul H. Hoon, minister of First Methodist Church, Germantown, Pa., was named lecturer in pastoral theology. Dr. Miller and Dr. Hoon were also elected to the seminary's board of trustees. In announcing the new appointments, Pres. Van Dusen pointed out that although it is an interdenominational seminary, Union offers courses in the history and administrative structure of eight denominations—Baptist, Congregational Christian, Disciples of Christ, Evangelical and Reformed, Lutheran, Methodist, Presbyterian and Protestant Episcopal.

See Nondiscrimination as Aid to Defense Plans

In its annual report for 1950, the New York state commission against discrimination said that its work, "strengthened by the cooperation of business, labor and other civic groups," has been one of the important factors in preparing the state for its role in the present international crisis. The report recalls the commission's work through the past five and a half years in carrying out the mandate of the state law against discrimination in jobs based on race, creed, color or national origin. In 1950, the commission handled 1,728 regulatory matters as compared to 1,149 in 1949. "A national defense production economy will undoubtedly be accompanied by the movement of workers from one occupation to another, from one industry to another, from one locality to another, with all the resultant potential tension situations," the report says. "The work of the commission should contribute to the lessening of these tensions which, if untreated, would disrupt the normal processes of industry, thereby endangering national security." There was considerable advance during 1950 in the public's knowledge of the provisions of the law against discrimination, which the commission attributes to expansion of its educational services and to an upsurge of interest in its work.

City Law Bans Discrimination In Public-Aided Housing

The Brown-Isaacs bill penalizing discrimination on the basis of race, color, religion or national origin in private housing projects constructed with direct or indirect financial aid from the city has finally passed the New York city council. Passage climaxes three years' controversy during which religious, social and racial organizations were pitted against private housing interests. The bill admittedly was designed to cope with alleged discriminatory rental practices at Stuyvesant Town, large housing project constructed by the Metropolitan Life Insurance Co. on Manhattan's east side. It calls for a fine of $500 for each violation and gives those who are discriminated against the right to seek injunctive relief from the state supreme court.

And So Forth

On March 4 John Howland Lathrop completed 40 years in the pulpit of the Church of the Savior (Unitarian), Brooklyn. After a special anniversary service a set of organ chimes was dedicated to the memory of former members of the parish.

The annual report of the New York Catholic Charities' 186 agencies for 1950, issued this week, reveals that 413,000 men, women and children of every race and faith made use of the agencies' services. The New York archdiocese covers an area with a total population of 4,509,023, of whom 1,260,328 are Catholics.

J. Henry Carpenter.

Reveal Identity of Ministers' Benefactor

The "anonymous" donor who will give over $1 million to the Presbyterian Church in Canada over the next 10 years for supplementing ministers' salaries has been revealed as Sen. Norman Patterson of Fort William and Ottawa, Ont. The story of the gift as published in the March 14 Christian Century, page 342, should have stated that married ministers and widowers receiving the present minimum stipend of $2,000 a year will get a supplement of $100 a year, plus $50 a year for each child—not "$100 a year for each child," as an editorial error caused the sentence to read.

Most Methodist Missionaries Leave China

Only 27 missionaries of the Methodist Church remain in Communist-held China, Frank T. Cartwright, China secretary of the denomination's Board of Missions and Church Extension, reports. Of the 27, "practically all" have asked the Chinese government for exit permits. A few years ago there were more than 300 Methodist missionaries serving in China, and as late as March 1950 there were 152. Churches, schools and hospitals are being left in the hands of native Christians.

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Indians Confer On Lay Vocation

Members of Travancore Churches Meet for Discussions with Kraemer of Ecumenical Institute

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Feb. 25.—Thirty representatives of the Orthodox Syrian Church, the Mar Thoma Church and the Church of South India met Feb. 15-23 for a theological study group conference at Chengannur, Travancore. Hendrik Kraemer, director of the Ecumenical Institute at Bossey, Switzerland, was present to discuss with them the authority of the Bible with particular reference to the lay vocation. Active participation in this interchurch venture by representatives of the Orthodox Syrian Church was of particular interest to churchmen here. It indicated a desire on the part of that church for increased cooperation with other ecclesiastical groups. Although the Orthodox Syrian Church is a member of the World Council of Churches, as are the other two bodies which participated in the conference, it had not previously seen its way clear to join officially in the work of the Korala Christian council or the National Christian Council of India, with which the area council is affiliated. The conference was held in the residence of the diocesan bishop of the Mar Thoma Church.

Consider Laymen's Vocation

Dr. Kraemer spent all last week in Travancore. The program for his visit was arranged by the Korala Christian council. In addition to participating in the Chengannur conference, he conducted an institute for Christian laymen at Tiruvalla and gave two addresses at the great Christian convention sponsored annually by the Mar Thoma Church and held this year at Maramon. Some 35 representatives of the Mar Thoma and Orthodox Syrian churches and the Church of South India took part in the lay institute here. Teachers, doctors, lawyers, businessmen, factory workers and managers, journalists and social workers presented the problems they meet in Christian living and witnessing. The issues raised were discussed profitably under the guidance of Dr. Kraemer, who also gave three talks on the significance of everyday work as Christian vocation. It was decided that during the coming months the Korala Christian council will sponsor a series of conferences dealing with each profession separately. Dr. Kraemer gave two addresses at the Mar Thoma convention at Maramon, which was attended by around 40,000 Christians from all churches in Korala. Among other speakers were Bishop Sinker of the Nagpur diocese of the Church of England (Anglican) and Prof. Marcus Ward of the United Theological College at Bangalore.

Finance Minister Says Economic Crisis Is Temporary

In his address to the diamond jubilee celebration of the Madras Christian College Day Association, John Matthai, former government finance minister, declared that India's present economic difficulties represent a passing phase, and that within a measurable period of time the nation will "turn the corner." He warned, however, against the present tendency toward excessive legislation and overexercise of executive authority. "Ours is a country which for centuries was underadministered from the center," he said. "Today we are trying to outdo any of the emperors of the past in achieving a high degree of centralized government. This . . . might strain the human spirit beyond endurance." Dr. Matthai said that if the proposed gift of grain by the United States materializes, it cannot entirely meet India's shortages of food and finances, but nevertheless it "will be a turning point in the temporary economic crisis through which we are passing."

Catholics to Establish Institute For Social Order in India

Roman Catholics are to set up an institute for social order under the direction of Jerome D'Souza, Indian Jesuit. Headquarters will be in Poona. In its initial stages, the institute will concentrate on bringing Catholics into closer touch with their church and on training social workers. In a recent press interview Fr. D'Souza pointed to the harmony between Catholic teaching on social and economic questions and the social reform principles which Mahatma Gandhi and other leaders laid down and which are now embodied in the new constitution. Fr. D'Souza reiterated Catholicism's uncompromising opposition to communism, an opposition which he explained does not imply support of capitalism. He said that social work among the poor and miserable will not only help the people improve their situation but will prevent the spread of communism. It is planned that the Catholic institute later on will establish a school of social work open to students of all creeds and communities and offering comprehensive theoretical and practical courses. The school will seek to collaborate with all other social service agencies and will issue a monthly, *Social Action*, devoted to social work problems and social progress.

India's Ambassador to Moscow Reveals His Attitude

Our newspapers are carrying extended reports of a speech made recently at Oxford by S. Radhakrishnan, Indian ambassador to Moscow and Spalding professor of philosophy at the British university. The ambassador said that peace can be saved only if the nations of the world work together in a spirit of common hope and common faith. "We seem to have developed what the psychologists call a paranoid tendency—a disposition to misjudge people, to become suspicious without adequate grounds, to feel that people are working against one when they are not really doing so," he said. Radhakrishnan listed four ways in which he thinks the United Nations is not functioning properly: (1) It has surrendered its first principle, universality, by denying representation to a regime which the people of China have accepted as giving them hope for the future after centuries of exploitation and misgovernment. (2) It has surrendered the second great principle, agreement among the great powers, for which the veto was devised. (3) It has failed to make peace, the purpose for which it was established, and instead has become a forum for international abuse. (4) It is no longer a challenge, because the nations

which constitute it are not implementing its principles within their borders. "Democracy is inconsistent with the blackout of independent thought, with arbitrary arrests, with racial discrimination and with disregard of the economic and social rights of large numbers of men," he said, adding that all these violations of the U.N. Charter's principles have been made in the name of combating communism. "The best way to defeat communism is to take the U.N. Charter seriously," he concluded.

And So Forth

Dr. Fleming Lund of Denmark, chief of the international tuberculosis mission in India, said in a recent press interview that he knows of no other part of the world where tuberculosis is as prevalent as it is here. He pointed out that around 250 of every 100,000 deaths in this country result from tuberculosis, as compared to 24 in Denmark. Madras Medical College recently made its two millionth tuberculin test (to discover whether B.C.G. vaccination is necessary).

An international university center is to be established at Pondicherry, now French India, as a memorial to the late Sri Aurobindo (see The Christian Century for Jan. 24, p. 116).

Eliahu Elath, Israeli minister, told Indian newspapermen in London recently that the close cultural and political affinity between India and Israel is bound to create stronger bonds between the two nations. Both, he pointed out, possess an ancient culture and civilization and both have achieved their own governments after 2,000 years. Dr. Elath said that some of India's great books, such as the Vedas and the Bhagavad Gita and the writings of Gandhi and Nehru, were translated into Hebrew sooner than into any other "European" language.

P. Oomman Philip.

The Church Roll

Henry Tani, Japanese-American of St. Louis, has been named director of youth work for the Evangelical and Reformed Church. He succeeds A. Wilson Cheek, now with the United Christian Youth Movement.

Armin C. Oldsen, professor of religion at Valparaiso University, Valparaiso, Ind., has been invited to succeed the late Walter A. Maier as permanent speaker on the Lutheran Hour, radio program sponsored by the Lutheran Laymen's League. The program was founded in 1930 by Dr. Maier, who died last year. It is broadcast on Sundays over the Mutual and American networks, and is also heard in 36 languages in 50 countries overseas.

Paul G. Macy, formerly on the staff of the American committee for the World Council of Churches, will give the Charles Henry Brent lectures on church unity at the Pacific School of Religion during the spring quarter. This lectureship provides not for a series of lectures at a designated location, but for a "full-time teacher and lecturer of special competence."

Four new executives have been added to the National Council of Churches' staff. They are C. Arild Olsen of Omaha, associate executive secretary of the division of Christian life and work; Fred Field Goodsell of Waban, Mass., executive secretary for general administration of the division of foreign missions; David Barry of Armonk, N. Y., director of field research in the central department of research and survey; and Paul LeRoy Tilden of Brooklyn, associate director of pastoral services.

Pres. Morris Wee of Carthage College, Lutheran school in Carthage, Ill., has been granted a leave of absence, starting next fall, to accept a temporary assignment as traveling secretary for the World's Student Christian Federation. He will spend three months in India, Burma, Malaya and Indonesia.

A. M. Chirgwin, formerly general secretary of the London Missionary Society, has arrived in Geneva to take up his new duties as secretary of the United Bible Societies. He will act as liaison between those societies and the World Council of Churches departments, represent them in a study to be made by the International Missionary Council on the missionary obligation of the church, and work with Johannes Hoekendijk of the World Council's evangelism secretariat in collecting material for the evangelistic aspect of the council's second General Assembly.

J. H. Reble, president of the Canada synod of the United Lutheran Church in America, was elected president of the national committee for Canada of the Lutheran World Federation at the annual meeting of the committee in Saskatoon, Sask.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Call Me Mister (Fox) Dan Dailey, Betty Grable, Danny Thomas. *Musical* utilizes name, portions of a few sequences from stage production of same name which ribbed G.I. gripes, celebrated soldiers' return to civilian life. Film adds sex, glamor and an on-again, off-again romance, makes the setting occupied Japan.... Performances are adequate enough, and Thomas' acts, in particular, are often funny. But the backstage plot is reminiscent of countless others, lacks invention. *Routine musical.* M,Y

Lightning Strikes Twice (War.) Mercedes McCambridge, Ruth Roman, Richard Todd. *Melodrama.* Actress vacationing at dude ranch falls in love with young man acquitted of his wife's murder but convicted in the minds of his neighbors. Series of clues point way to proof of his innocence, reveal the guilty party.... *A not too pleasant story,* its presentation marred by stiff, *self-conscious performances,* obvious "leads" which foretell solution and destroy suspense. M

The 13th Letter (Fox) Charles Boyer, Linda Darnell, Michael Rennie, Françoise Rosay. *Melodrama.* Appearance of successive "poison pen" letters creates havoc in remote Quebec village. Psychological solution is eventually worked out, but only after many innocent people have been made to suffer.... *Most rewarding contribution is the setting;* film was produced in actual Quebec town, with many "local color" features. Story is told effectively, and interpretation is skillful. You will enjoy it unless you have an aversion to devious psychological explorations. M

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, The Happiest Days of Your Life, I'd Climb the Highest Mountain, King Solomon's Mines, The Mudlark, Stars in My Crown, Three Weeks with Love.

For Mature Audience: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Glass Menagerie, The Halls of Montezuma, Hamlet, Harvey, Kim, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, The Red Shoes, Rio Grande, Sunset Boulevard, Tomahawk, Trio, Two Flags West. 4-11-51

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